A

PAPIST

Miſ-repreſented and *Repreſented*:

OR,

A twofold Character of Popery.

THE

INTRODUCTION

THE *Father of Lies* is the *Author* of *Miſ-repreſenting*. He firſt made the Experiment of this *Black Art* in Paradiſe; having no ſurer way of bringing God's *Precept* into Contempt, and making our *Firſt Parents* tranſgreſs, than by *miſ-repreſenting* the *Command*, which their *Maker* had laid upon them. And ſo unhappily ſucceſsful he was in this his firſt attempt, that this has been his chief ſtratagem ever ſince, in all buſineſs of difficulty and concern: eſteeming That his beſt *Means* for preſerving and propagating Wickedneſs amongſt Men, by which he firſt won them to loſe their Innocence. And therefore there

has nothing of *Good* yet come into the World, nothing been ſent from Heaven, but what has met with this Oppoſition; the Common Emeny having imploy'd all his Endeavours of bringing it into diſcredit, and rendring it Infamous, by *Miſ-repreſenting* it. Of this there are frequent Inſtances in the *Old Law*, and more in the *New*. The truth of it was experienc'd on the *Perſon* of *Chriſt* himſelf, who, tho' he was the *Son of God*, the *Immaculate Lamb*, yet was he not out of the reach of *Calumny*, and exempt from being *Miſrepreſented*. See how he was painted by malicious Men, the Sons of *Belial*, Miniſters of *Satan*; *a prophane and wicked Man, a breaker of the Sabbath, a Glutton, a Friend and Companion of Publicans and Sinners, a Fool, a Conjurer, a Traytor, a Seducer, a Tumultuous Perſon, a Samaritan, full of the Devil; he hath Belzebub, and by the Prince of the Devils, caſteth he out Devils*, (*Mark* 3. 22.) There being no other way of frighting the People from embracing the *Truth*, and following the Son of God, but by thus diſfiguring him to the Multitude, reporting Light to be Darkneſs, and God to be the Devil. The Diſciples of Chriſt every where met with the like encounters. *Stephen* had the people ſtirred up againſt him, becauſe they *heard he had ſpoke blaſphemous words againſt* Moſes, *and againſt God*, (*Acts* 6. 11.) *Paul* alſo and *Silas*, for *exceedingly troubling the City*, (*Acts* 16. 20.) *Jaſon* alſo with them, becauſe he had *turned the World upſide down, and did contrary to the decrees of* Cæſar, (*Acts* 17. 6, 7.) *Paul* again, becauſe he did *teach all men every where againſt the people, and polluted the holy place*, (*Acts* 21. 28.) And becauſe he was *a peſtilent fellow, and a mover of ſedition among all the Jews throughout the World*: to which the *Jews alſo aſſented, ſaying, that theſe things were ſo*, *Acts* 24. 5, 9.) Neither did theſe *Calumnies*, theſe wicked *Miſrepreſentations* ſtop here; he that ſaid, *The Diſciple is not above his Maſter, if they have called the Maſter of the houſe Belzebub; how much more ſhall they call them of his houſhold?* did not only foretell what was to happen to his *Followers* then preſent, but alſo to the *Faithful* that were to ſucceed them, and to his *Church* in future ages, they being all to expect the like Fate; that tho' they ſhould be never ſo juſt to God and their Neighbour, upright in their Ways, and live in the fear of God, and the obſervance of his Laws; yet muſt they certainly be *reviled* and *hated* by the World, made a *by-word* to the people, and have the repute of *Ideots, Seducers*, and be a *ſcandal* to all Nations. And has not this been verify'd in all ages? See what was the ſtate of *Chriſtians* in the primitive times, when as yet Vice had not corrupted the purity of the Goſpel. 'Tis almoſt impoſſible to believe in what contempt they were, and how utterly abominated. *Tertullian*, who was a ſharer of a great part, gives us ſo lamentable an account of the *Chriſtians* in his time, that 'tis able

to

to move compassion in stones. He tells us, so many *malicious slanders* were dispers'd abroad, concerning the manner of their *Worship*; and their whole *Doctrine* describ'd, not only to be *folly, and meer toys*, but also to be grounded on most *hellish Principles*, and to be so full of *Impieties*, that the Heathens believ'd a man could not make profession of *Christianity*, without being tainted with all sorts of *Crimes*; without being an enemy to the *Gods*, *to Princes*, *to the Laws*, *to good Manners*, *and to Nature*. Hence they conceiv'd such *prejudice* against them, and they were render'd so *impious* in the opinion of the *Vulgar*; that whatsoever *accusations* were brought in, tho' never so *false and malicious*; whatsoever *Villanies* were laid to their charge; all was welcom to the *enraged Multitude*, to which nothing seem'd *incredible* concerning *those*, that were thus already *odious*. Upon this it was, that they were brought in guilty of *Atheism*, *of Superstition*, *of Idolatry*, *of Cruelty*, *of Sedition*, *of Conspiracies*, *of Treasons*: and *bloody* Persecutions were rais'd against them, to which the people were exasperated by *Fears and Jealousies*: *Quod Pontifices*, (as *Spondanus* says) *Gentilitiæ superstitionis Christianos more solito, calumniis circumvenissent, quasi aliquid contra imperium molirentur*; *Because the Priests did use to divulge it abroad, that the Christians were plotting against the Government.* Nor were these Crimes the whole Sum of their Charge; For besides, every *publick calamity* and *misfortune* that befell the Commonwealth, was thrown upon them. If (*a*) *Daphnes* Temple was consum'd by Lightning from Heaven, yet must the *Christians* be condemn'd as the *Incendiaries*: If (*b*) the *City* was laid in Ashes, it must be reveng'd on the *Christians*; Nay, as (*c*) *Tertullian* has it, *if* Tiber *overflowed*, *if* Nile *watered not the Plains*, *if Heaven stop'd its Course*, *and did not pour its Rains here below*; *if there were Earth-quakes*, *Famine*, *or Plague*; *they would immediately cry out*, Christianos ad Leones, *Cast the Christians to the Lions*, as the cause of all the Calamities that arrived in the World, and all the Evils that People suffer'd. And now the *Christians* being thus reputed *Prophane* in their *Worship*, *Enemies* to the *Government*, and the *undoubted occasions* of every *misfortune* throughout the Empire; 'tis easie to conceive, in what *contempt* they were, and how *detestable* amongst the *Heathens*; But because none can relate it so to the life, as (*d*) *Tertullian* has done, I'le set it down in his own words, as translated by (*e*) Dr. *Howel*, in his *History of the World*. *Is it not strange* (says he) *that the hatred wherewith this name is*

Apog. c. 2.

Sp. Anno 286. Par. 5.

(*a*) *Spond.* An. 362.

(*b*) *Id.* Anno 66.

(*c*) *Apo.* c. 40.

(*d*) *Apo.* c. 3.

(*e*) *P. 1. pag.* 938.

purſued in ſuch manner, blinds the minds of moſt Men, that when they witneſs the probity of a Chriſtian, *they mix in their Diſcourſe as a reproach,* that he hath embraced this Religion. *One ſaith; Truly, He of whom you ſpeak is an Honeſt Man, if he were not a* Chriſtan, *and his life would be free from blame. Another; Do you know ſuch a one, who had the reputation of a Wiſe and Diſcetet Man? He is lately turn'd* Chriſtian. *(Again) Theſe People, by an extreme* blindneſs of hatred, *ſpeak to the advantage of the name* Chriſtian, *when they ſtrive to render it* Odious. *For, ſay they, How pleaſant, and of what a good humour, was that Woman? How ſociable and jovial was that Man? 'Tis pity they ſhould be* Chriſtians. *So they impute the amendment of their lives, to the Profeſſion of* Chriſtianity. *Some of them alſo purchaſe the* averſion *they carry againſt the name* Chriſtian, *which we bear, with the price of what is moſt precious to them; rather deſiring to loſe the ſweetneſs of life, tranquility of mind, and all ſorts of Commodities, than to ſee in their Houſes That which they hate. A Man, who heretofore had his mind full of* Jealouſie, *can no longer endure the company of his* Wife, *what aſſurance ſoever he has of her Chaſtity, after once he perceives her to be turn'd* Chriſtian; *and parts from her now, when her actions full of Modeſty have extinguiſh'd all ſuſpicions, wherewith he was heretofore mov'd. A* Father, *who of a long time endur'd the diſobedience of his* Heatheniſh Son, *reſolves to take from him the hope of ſucceeding him in his Inheritance, for* turning Chriſtian, *when at the ſame time, executing his Commands without murmuring. A* Maſter *that uſed his* Slave *gently, when his Carriage gave him ſome cauſe of diſtruſt, now puts him far from him, for being a* Chriſtian, *when he hath moſt aſſurance of his Fidelity. 'Tis committing a* Crime *to correct the diſorders of a Man's Life, by the motions of a Holy Converſion to the* Chriſtian Faith; *and the good which is produc'd by ſo happy a* Change, *works not ſo powerfully in the minds of Men, as the hatred they have conceiv'd againſt us. Indeed this hatred is ſtrange; and when I conſider, that the Name of* Chriſtian *only, makes it be ſo, I would willingly know, how a name can be Criminal, and how a ſimple word can be Accuſed?* Thus was Chriſtianity wholly *Infamous* amongſt the *Heathens*, contemn'd and deteſted by all; and where *Lies* were in credit, *Calumnies* and *Slanders* confirm'd and back'd by *Authority*, there was no other Crime but *Truth*. And 'twas theſe *Calumnies*, theſe *falſe Accuſations* (invented to cry down the Chriſtian Religion,) oblig'd *Tertullian* to write his *Apology*, wherein he declar'd to the World, that *Chriſtianity* was nothing like that, which the Heathens imagin'd it to be: That *Idolatry*, *Superſtition*, *Impiety* *Cruelty*, *Treachery*, *Conſpiracies*, &c. was none of their *Doctrine*, but Condemn'd and Deteſted by them; that theſe *Crimes* were only the *malicious inventions* of the *Heatheniſh Prieſts*, who finding themſelves unable to withſtand the *force of Chriſtianity*,

Christianity, had no other way to preserve *themselves* in *Repute*, and the *People* in their *Errour*, than by forming an ugly, odious, and most horrid *Visor*, a damnable Scheme of Religion, then holding this forth to the World, and crying out, *This is the Religion of the Christians, these are their Principles; Behold their ignorance, their Stupidity, their Prophaneness; Behold their Insolence, their Villanies; a People unsufferable in a Commonwealth, Enemies to their Country and their Prince*: And thus Representing it as *Monstrous* as they pleas'd, they brought an *odium* upon as many as own'd that *name*, and condemn'd them for *Follies* and *Crimes*, that were no where, but in their own *Imagination*. And 'twas not only in *Tertullian*'s time, that *Christianity* lay under *this scandal*, but also in after Ages: And therefore, as for the Vindication of the Christian Profession, he was forc'd to Apologize for his time; so did after him St. *Cyprian*, *Arnobius*, and many other Ecclesiastical Writers; nay, and under Christian Emperors, the *Calumnies* of the *Heathens* yet being urg'd with much vigour and confidence, *Orosius* was oblig'd to write his History, and St. *Augustine his City of God*, in defence of the *Faith* and *Doctrine* of Christ. And now, when by the propagation of Christianity, and the laborious endeavours of her Professors, Heathenism was pretty well extinct; yet was not the Mouth of *Malice* stop'd; the same *Calumnies*, which had been invented by the *Infidels*, being taken up by *evil Christians*. No one *going* out from the Communion of the *Church* of Christ, but what did, by reviving *old Scandals*, (and the addition of *fresh* ones,) endeavour to make her *Infamous*, and *blacken* her with such Crimes, as could be thought most convenient for rendring her *Odious* to all. It being look'd upon by as many as ever *went out* of her, the best means to justifie their *Separation*, and to gain to themselves the credit of *Orthodox* Christians; to paint *her* out in all the *Antichristian* Colours, and represent her as *Hellish*, as wickedness could make her. 'Tis strange how much she suffer'd in this Point from the *Manichees*, and from the *Donatists*, and how much pains it cost Saint *Augustine*, to prove their *Accusations* to be meer *Calumnies*, principally intended to raise *prejudices* in the minds of the *People* against her; that so being convinc'd by these Hellish Artifices, of her teaching *unsound* and *prophane Doctrine*, *wicked Principles*, and *humane Inventions* instead of *Faith*, might never think of going to *her*, to learn the *Truth*; nor even so much as suspect *her* to be the *Church* of Christ. This, Saint *Augustine* complains, was the chief cause of his continuing in the Errour of the *Manichees* so long; and that he impugn'd with so much violence this *Church*. And therefore, after he was come to the knowledge of the *Truth*, he discover'd this to the World for the undeceiving others, who were caught in the same snare, making it part of his Confessions, (*Con-*

fess. l. 6. c. 3. p. 1.) *When I came to discover*, says he, *that* —— *I mingled joy and blushes, and was asham'd, that I had now for so many years been barking and railing, not against the Catholick Faith, but only against the fictions of my carnal conceits. For so temerarious and impious was I, that, those things, which I ought first to have learned from them by enquiry, I first charg'd upon them by Accusation; readier to impose Falshoods, than to be inform'd of the Truth.* —— *And thus I so blindly accused the Catholick Church; now sufficiently clear'd to me that she taught not the Opinion, I so vehemently persecuted.* And this he did, deluded and deceiv'd by the *Manichees*. And now since 'tis certain, that this has not been the case of Saint *Augustine* alone, but of as many almost, as have given ear to the *Deserters* of *this Church*; nay, is at this day the case of infinite Numbers, who following that Great *Father*, when as yet in his *Errors*; *do not enquire, how this thing is believ'd or understood by her, but insultingly oppose all; as if so understood, as they imagine; not making any difference betwixt that which the Catholick Church teaches, and what they think she teaches*; and so believing her to be guilty of as many *Absurdities, Follies, Impieties*, &c. as the *Heathens* did of Old: 'Tis evident, there's as much need now of *Apologies*, as ever there was in *Tertullian*'s, or Saint *Augustin*'s time: Not *Apologies* to vindicate what is really her *Faith* and *Doctrine*; but rather to clear her from such *Superstitions, Prophaneness*, and *Wicked Principles*, as are *maliciously* or *ignorantly* charg'd upon her. And tho' the number of Calumnies, the in-sincerity of Adversaries, the obstinacy of a byas'd Education render a performance in this kind, a just Task for a *Tertullian*'s, or St. *Augustin*'s hand; yet because I find no such eminent Pen engag'd in this design at present; and the shewing the *true Religion* in its *own Colours*, seems a Duty incumbent on every one that's a lover of Truth; I'le endeavour to pull off the *Vizor* from *suffering Christianity*, and Apologize for the *Catholick Faith*; that Faith I mean, maintained by those *Primitive Fathers*, with so much Vigour and Zeal; which being first planted in the *Head City* of the World by St. *Peter*, hath been propagated throughout the Universe, and derived down to us by many Christian Nations, in Communion with that *See*, under the Protection of the *Holy Ghost*, and the charge of *A Chief Pastor*, which beginning in that *great Apostle*, has continued in a *Visible Succession* to these our days. This *Faith* it is, for which at present I design to make an Apology, which having been in all ages violently oppos'd, does at this time most *wrongfully* suffer, under *Calumnies* and *false Imputations*. I'le endeavour therefore to separate these *Calumnies* and *Scandals*, from what is *really* the *Faith* and *Doctrine* of that Church; I'le take off the *Black* and *Dirt*, which has been thrown upon her; and setting her forth in her *genuine* complexion, let the World

see

ſee how much *fairer* ſhe is, than ſhe's *painted*; and how much ſhe's *unlike* that *Monſter*, which is ſhewn for her. And becauſe the *Members* of this *Church* are commonly known by the name of *Papiſts*; I think I cannot take a more ſincere, open, and compendious way, in order to the compleating this deſign, than by drawing forth a *double Character* of a *Papiſt*: The *one* expreſſing a *Papiſt* in thoſe very *colours* as he is painted in the *imagination* of the *Vulgar*, *Foul*, *Black* and *Antichriſtian*; with the chief *Articles* of his *imagined Belief*, and *reputed Principles* of his Profeſſion. The *other* repreſenting a *Papiſt*, whoſe *Faith* and exerciſe of his *Religion*, is according to the *Direction* and *Command* of *his Church*. That ſo, theſe two being thus ſet together, their *difference* and *diſproportion* may be clearly diſcerned, and a diſcovery made, how *unlike Calumny* is from *Truth*; and how different a *Papiſt really is*, from what he's *ſaid to be*. The *former* Character is of a *Papiſt Miſ-repreſented*; the *other* of a *Papiſt Repreſented*. The former is a *Papiſt* ſo deform'd and monſtrous, that it juſtly deſerves the hatred of as many as own *Chriſtianity*; 'Tis a *Papiſt*, that has diſturb'd this Nation now above an hundred years with Fears and Jealouſies; threatning it continually with Fire and Maſſacres, and whoſe whole deſign has been, to rob the *Sovereign* of his Crown, and the *Subject* of his *Liberty* and *Property*. 'Tis a *Papiſt*, that is ſo abominable, ſo malicious, ſo unſufferable in any Civil Government, that, for my part, I deteſt him from my heart; I conceiv'd an hatred againſt him, and all his, from my Education, when as yet a *Proteſtant*; and now, being a *Roman Catholick*, I am not in the leaſt reconcil'd to *him*, nor his *Principles*, but hate him yet worſe. I am ſo far from thinking the *Laws* too ſevere againſt *ſuch Popiſh Recuſants*, that I could wiſh a far greater ſeverity were executed againſt them, their Favourers, and all ſuch as make men ſo ſottiſhly Religious. And if to be a *Proteſtant*, nothing more be requiſite, than to proteſt againſt *ſuch Popery*, to hate and deteſt it; I think my ſelf, and all *Roman Catholicks*, as good *Proteſtants*, as any whatſoever throughout his *Majeſties* Dominions. And I dare engage, that not only as many *Roman Catholicks*, as under the name of *Papiſts* have ſeverely ſmarted in this Nation, for being the Profeſſors of *ſuch kind of Popery*, but alſo that all *Roman Catholick* Nations in the World ſhall ſubſcribe to the condemnation of all *ſuch* Popiſh Principles and Doctrines, ſhall joyn with all good *Proteſtants* for the extinguiſhing it, with all that Profeſs or Practice it, and utter rooting it out from his *Majeſties* three Kingdoms, and the whole Univerſe. The other *Papiſt* is one, that lives and believes according to what is preſcrib'd in the *Council of Trent*, in *Catechiſms* ſet forth by Catholicks, and other Spiritual Books, for the Direction and Inſtruction of all in their Communion;

munion, whoſe *Faith* and *Doctrine* I have here ſet down, with ſome Grounds and Reaſons of it, and will ſo leave it to Apologize for it ſelf. In drawing out the Character of the *former*, I have quoted no *Authors*, but have deſcrib'd him exactly according to the Apprehenſion I had of a *Papiſt*, fram'd by Me when I was a *Proteſtant*; with the addition only of ſome few points, which have been violently charg'd againſt Me by ſome intimate Friends of late, to ſhew the unreaſonableneſs of my choice, after the quitting of that Communion. The latter is wholly copied out from the *Papiſt* that *I am now*; being the Sum of what I was taught, when reconcil'd to the Church of *Rome*, and which after ſixteen years converſation with Men of that Communion, in hearing their Sermons, in being preſent at their Catechiſing, in reading their Books, and diſcourſing with them, I have found to be their *Doctrine*. I have done both, I hope, with Sincerity and Truth, and without Paſſion. For as my endeavours have been, that my *Religion* ſhould loſe nothing by *Lies*, ſo neither do I deſire it ſhould gain by them; And did I but know of any thing in the following Papers, that has any relation to that *unchriſtian Artifice*, I would ſtrike it out immediately. And do here oblige my ſelf, upon information, either from Friend or Adverſary, to acknowledge the miſtake, as it ſhall be made appear, and make a publick Recantation. But it is time, we ſhould ſee what theſe *Papiſts* are.

A PAPIST Miſ-repreſented and Repreſented.

I. Of Praying to Images.

A Papiſt Miſ-repreſented, *Worſhips Stocks and Stones for Gods. He takes no notice of the* Second Commandment, *but ſetting up* Pictures, *and* Images *of* Chriſt, *the* Virgin Mary, *and other his Saints; He Prays to Them, and puts his Truſt & Confidence in them; much like as the Heathens did in their Wooden Gods,* Jupiter, Mars, Venus, *&c. And for this reaſon, He erects ſtately Monuments to Them in his Churches, adorns them ſumptuouſly, burns* Candles, *offers* Incenſe, *and frequently falls down proſtrate before them, and with his Eyes fix'd on them, cries out,* Help me *Mary,* aſſiſt me *Anthony,* remember me *Ignatius.*

A *Papiſt Repreſented*, believes it damnable, to Worſhip Stocks & Stones for Gods, to Pray to *Pictures* or *Images* of *Chriſt*, the *Virgin Mary*, or any other Saints; as alſo, to put any Truſt or Confidence in them. He keeps them by him indeed, to preſerve in his mind the memory of the things Repreſented by them; as People are wont to preſerve the memory of their deceaſed Friends by keeping their Picture. He is taught to uſe them, by caſting his eye upon the *Pictures* or *Images*, and thence to raiſe his heart to the *Prototypes*, and there to imploy it in Meditation, Love, Thankſgiving, Imitation, *&c.* as the Object requires: As many good Chriſtians, placing a *Death'-head* before them; from the ſight of it, take occaſion to reflect often upon their laſt end, in order to their better preparing for it; or by ſeeing *Old Time* painted with his *Fore-lock*, *Hour-Glaſs* and *Scythe*, turn their thoughts upon the ſwiftneſs of *Time*, and that whoſoever neglects the *preſent*, is in danger of beginning then to lay hold, when there's no more to come. Theſe *Pictures* or *Images* having this advantage, that they inform the mind by *one glance*, of what in reading requires a *Chapter*, and ſometimes a *Volume*. There being no other difference between them, then that *Reading* repreſents *leiſurely*, and by degrees; and a *Picture*, *all at once*. Hence he finds a convenience in ſaying his Prayers with ſome devout *Pictures* before him; he being no ſooner diſtracted,

but the sight of these, re-cals his wandring thoughts to the right Object; and as certainly brings something good into his mind, as an *immodest Picture* disturbs his heart with naughtiness. And because he is sensible, that these holy *Pictures* and *Images* represent and bring to his mind *such* Objects, which in his heart he loves, honours, and venerates; he cannot, but upon that account, love, honour, and respect the *Images themselves*. As whosoever loves their *Husband*, *Child*, or *Friend*, cannot but have some love and respect for their *Pictures*; and whosoever loves and honours his *King*, will have some honour and esteem for his *Image*: Not that he venerates any *Image*, or *Picture*, for any *Virtue* or *Divinity* believ'd to be in them, or for any thing that is to be petition'd of them; but because the honour that is exhibited to *them*, is refer'd to the *Prototypes* which they represent. So that 'tis not properly the *Images* he honours, but *Christ* and his *Saints by the Images*: As it is not properly the *Images* or *Pictures* of Kings or Dukes we generally respect or injure; but by their *Images* or *Pictures* we respect or injure Kings or Dukes themselves. All the veneration therefore he expresses *before Images*, whether by kneeling, praying, lifting up the Eyes, burning Candles, Incense, *&c.* 'tis not at all done for the *Image*, but is *wholly* referr'd to the things represented, which he intends to honour by these actions. And how, by *so doing*, he breaks the *Second Commandment*, he cannot conceive; for he acknowledges only *one God*, and to him alone gives Sovereign Honour; and is so far from honouring *Images* as Gods, that for any ones satisfaction, he is ready to break or tear a *Crucifix*, or other *Image* whatsoever, into a thousand pieces, and cast them into the fire. And what respect he shews them, seems to him no more injurious to any of the *Commandments*, than 'tis for a Christian to love and honour his *Neighbour*, because he bears the *Image* of God in his *Soul*; to kiss and esteem the *Bible*, because it *contains* and *represents* to him *God's Word*; or to love a good *Preacher*, because he *minds* him of his *Duty*; all which *respects* do not at all derogate from God Almighty's Honour; but are rather Testimonies of our greater Love and Honour of him, since, for his sake, we love and esteem every thing, that has any respect or relation to him.

II. Of Worshiping Saints.

HE *makes Gods of* Dead Men, *such as are departed hence, and now are no more able to* hear, *or* see, *or* understand. HE believes there's only *one* God, and that 'tis a most damnable *Idolatry* to make Gods of Men, either *living* or *dead*. His *Church* teaches him indeed, (and he believes)

That

ſtand *his neceſſities. And tho' God be ſo good as to invite all to come unto him, and to apply themſelves to their only and Infinite Mediator* Jeſus Chriſt : *Yet ſo ſtupid is He, that neglecting, and, as it were, paſſing by both God and his only Son, and all their Mercies, he betakes himſelf to his* Saints, *and there pouring forth his Prayers, he confides in them as his* Mediators *and* Redeemers, *and expects no Bleſſing, but what is to come to him by their Merits, and through their hands : And thus, without ſcruple or remorſe, robs God of his Honour.*

That it is good and profitable to deſire the Interceſſion of the Saints, reigning with Chriſt in Heaven; but that they are *Gods*, or his *Redeemers*, he is no where taught; but deteſts all ſuch Doctrine. He confeſſes, That we are all redeem'd by the Blood of *Chriſt* alone, and that he is our *only Mediator* of *Redemption* : But as for Mediators of *Interceſſion*, (that is, ſuch as we may deſire lawfully to *pray for us*) he does not doubt, but 'tis acceptable to God, we ſhould have many. *Moſes* was *ſuch a Mediator* for the *Iſraelites*; *Job* for his three Friends; *Stephen* for his Perſecutors. The *Romans* were thus deſir'd by St. *Paul* to be his *Mediators*; ſo were the *Corinthians*, ſo the *Epheſians*; ſo almoſt every *ſick* man deſires the *Congregation* to be his *Mediators*; that is, to be remember'd in their Prayers. And ſo he deſires the *Bleſſed* in Heaven to be his *Mediators*; that is, that they would *Pray to God for him.* And in *this*, he does not at all neglect *coming to God*, or rob him of his Honour; but directing all his Prayers up to *him*, and making *him* the *ultimate Object* of all his Petitions, he only deſires ſometimes the *Juſt on Earth*, ſometimes *thoſe in Heaven*, to joyn their Prayers to his, that ſo the number of *Petitioners* being increas'd, the *Petition* may find better acceptance in the ſight of God. And this is not to make them *Gods*, but only *Petitioners to God*; 'tis not to make them his *Redeemers*, but only *Interceſſors to his Redeemer*; he having no hopes of obtaining any thing, but of God *alone*, by, and through the Merits of Chriſt; for which he deſires the *Saints* in Heaven, and *good men* on Earth, to offer up their Prayers with his; the Prayers of the *Juſt* availing much before God. But now, how the Saints in Heaven *know* the Prayers and Neceſſities of ſuch, who addreſs themſelves to them, whether by the Miniſtry of Angels, or in the Viſion of God, or by ſome particular Revelation, 'tis no part of his *Faith*, nor is it much his concern it ſhould be determin'd. For his part he does not doubt, but that God, who acquainted the *Prophets* with the knowledge of things, that were yet to come many hun-

Ep. ad { *Rom.* *Cor.* *Eph.*

dred years after; That inform'd *Elijah* of the King of *Syria*'s Counſel, tho' private, reſolv'd on in his Bed-chamber, and at a diſtance; (2 *Kings* 6. 12.) can never want means of letting the *Saints* know the deſires of thoſe who beg their *Interceſſion* here on Earth: Eſpecially ſince our Saviour tells, That *Abraham* heard the Petitions of *Dives*, who was yet at a *greater* diſtance, even in *Hell*; and told him likewiſe the manner of his living, while as yet on Earth. Nay, ſince 'tis generally allow'd, that even the very *Devils* hear thoſe deſperate wretches, who call on them: Why ſhould he doubt, that *Saints* want this Priviledge, in ſome manner granted to ſinful Men, and to wicked Spirits; who, (tho' departed this life) are not ſo properly *dead*, as tranſlated from a mortal life, to an immortal one; where, enjoying God Almighty, they loſe no Perfections which they enjoy'd, while on Earth, but poſſeſs all in a more *eminent* manner; having more *Charity*, more *Love*, and being more acceptable to God than ever; becoming like Angels: And as theſe offered up their Prayers for *Jeruſalem*, and the Cities of *Judah*, (*Zach.* 1. 12.) ſo undoubtedly they likewiſe *fall down before the Lamb, having every one of them Harps, and golden Vials full of Odours, which are the Prayers of the Saints*, Apoc. 5. 8.

3. *Of Addreſſing more Supplications to the* Virg. Mary *than to Chriſt.*

HE *believes the Virgin* Mary *to be much more powerful in Heaven than Chriſt, and that ſhe can* command *him to do what ſhe thinks good: And for This reaſon he honours her much more than he does her Son, or God the Father; For* one *Prayer he ſays to God, ſaying* ten *to the Holy Virgin.*

HE believes it damnable to think the *Virgin Mary* more powerful in Heaven than Chriſt; Or that ſhe can in any thing *command* him. He honours her indeed, as one that was choſen to be *Mother of God*, and *bleſſed amongſt all Women*: And believes her to be moſt acceptable to God, in her Interceſſion for us: But owning her ſtill as a *Creature*, and that all ſhe has of Excellency or Bliſs, is the *Gift of God*, proceeding from his meer *Goodneſs*. Neither does he at any time ſay even ſo much as *one* Prayer to *her*, but what is directed *more principally* to *God*; becauſe offered up as a Thankful Memorial of Chriſt's Incarnation, and an acknowledgment of the *Bleſſedneſs of Jeſus the Fruit of her Womb*. And this without imagining that there's any more diſhonouring of God in his reciting the *Angelical Salutation*, than in the firſt pronouncing it by the Angel *Gabriel* and *Elizabeth*: Or that his frequent Repetition of it is any more an idle Superſtition, than it was in *David* to repeat the ſame words over twenty ſix times in the 136 *Pſalm.*

IV. Of paying Divine Worſhip to Relicks.

HE believes a kind of Divinity to remain in the Relicks *of his reputed Saints, and therefore Adores their Rotten Bones, their corrupted fleſh, their old Rags, with* Divine *Honour; Kneeling down to them, kiſſing them, and going in Pilgrimage to their Shrines & Sepulchres. And he is ſo far poſſeſs'd with a conceited Deity lying hid in thoſe* ſenſeleſs Remains, *that he fooliſhly believes they work greater Miracles, and raiſe more to life, than ever Chriſt Himſelf did.*

HE believes it damnable to think there's any Divinity in the Relicks of Saints, or to Adore them with Divine Honour, or to Pray to their rotten Bones, old Rags or Shrines, or that they can work any ſtrange Cures or Miracles, by any hidden Power of their own. But he believes it good and lawful to keep them with a Veneration, and give them a Religious *honour and reſpect*. And this he thinks due to them, in as much as knowing himſelf oblig'd to reſpect and honour God Almighty from his heart; he looks upon himſelf alſo oblig'd to reſpect and honour every thing that has any particular *Relation* to him: But this with an *inferiour* honour; as the *Jews* did to the Ark, to the Tables of of the Law, to *Moſes*'s Rod, to the Temple, to the Prieſts: So we generally allow to the *Bible*, becauſe it contains *God*'s *Word*; to the *Church*, becauſe it is *God*'s *Houſe*; to Holy Men and Prieſts, becauſe they are *God*'s *Servants*. And ſo he does to *Relicks*, becauſe they appertain to *God*'s *Favourites*; and, being inſenſible things, are yet very ſenſible *Pledges*, and lively *Memorials* of Chriſt's Servants, dead indeed to us, but alive with him in Glory. And more eſpecially, becauſe God himſelf has been pleas'd to honour them, by making them *Inſtruments* of many evident *Miracles* he has viſibly work'd by them; as is manifeſt upon undeniable Record. And this he believes as eaſie for God Almighty now, and as much redounding to the honour of his Holy Name, as it was in the *Old Law*, to work ſuch Miraculous effects by *Moſes*'s *Rod*, by *Gideon*'s *Trumpets*, by *Elias*'s *Mantle*, after he was taken up into Heaven, (2 *Kings* 2. 14.) *Eliſeus*'s *Bones*, (2 *Kings* 13. 21.) and infinite other ſuch like *inſenſible Things*: And alſo in the *New Law*, by the *Hem* of his own Garment, (*Mat.* 9. 21.) by the *Shadow* of St. *Peter*, (*Acts* 5. 15.) by the *Napkins* and *Handkerchiefs* that had but touch'd the Body of St. *Paul*, caſting out Devils, and curing Diſeaſes, (*Acts* 19. 12.) and ſuch like. And thus by having a Veneration and Reſpect for theſe, he honours God: And does not doubt,

but

but that they that contemn and prophane these, do the like to God, as much as they did, who prophan'd the *Bread of Proposition*, the *Temple*, and *Vessels* that belong'd to it.

V. Of the EUCHARIST.

HE believes it lawful to commit Idolatry, *and makes it his daily practice to Worship and Adore a* Breaden God, *giving Divine Honour to those Poor, empty Elements of* Bread *and* Wine. *Of these he asks Pardon for his* sins; *of these he desires* Grace *and* Salvation; *These he acknowledges to have been his Redeemer & Saviour, and hopes for no good but what is to come to him by means of these* household Gods. *And then for his Apology, he alledges such gross contradictions, so contrary to all sense and reason, that whosoever will be a* Papist, *must be no Man: Fondly believing, that what he adores, is no Bread or Wine, but* Christ *really present under those appearances; and thus makes as many* Christs, *as many* Redeemers, *as there are* Churches, Altars *or* Priests. *When, according to Gods Infallible Word, there is but* one *Christ, and He not on Earth, but at the right hand of his* Father *in Heaven.*

HE believes it unlawful to commit Idolatry; and most damnable to Worship or Adore any *Breaden God*, or to give Divine Honour to any Elements of Bread and Wine. He Worships only one God, who made Heaven and Earth, and his only Son Jesus Christ our Redeemer; who, being in all things equal to his Father, in Truth and Omnipotency, he believes, made his words good, pronounc'd at his last Supper; really giving his Body and Blood to his Apostles; the Substance of Bread and Wine being by his powerful Words chang'd into his own Body and Blood, the *Species* or Accidents of the Bread and Wine remaining as before. The same he believes of the most Holy Sacrament of the *Eucharist*, consecrated now by Priests; That it really contains the Body of Christ, which was deliver'd for us; and his Blood, which was shed for the remission of Sins: Which being there united with the *Divinity*, he confesses *Whole Christ* to be present. And *him* he adores and acknowledges his *Redeemer*, and not any Bread or Wine. And for the believing of this *Mystery*, he does not at all think it meet for any Christian to appeal from Christ's *Words*, to his own *Senses* or *Reason*, for the examining the truth of what he has said; but rather to submit his *Senses* and

and *Reaſon* to Chriſt's *Words* in the obſequiouſneſs of Faith: And that being a Son of *Abraham*, 'tis more becoming him to believe as *Abraham* did, promptly, with a Faith *ſuperiour* to all *Senſe* or *Reaſon*, and whither *theſe* could never lead him. With *this Faith* it is, he believes, every *Myſtery* of his Religion, the *Trinity*, *Incarnation*, &c. With *this Faith* he believes that what deſcended upon our *Saviour* at his Baptiſm in *Jordan*, was really the *Holy Ghoſt*, though *Senſes* or *Reaſon* could diſcover it to be nothing but a *Dove*: With this Faith he believes, That the *Man* that *Joſhua* ſaw ſtanding over againſt him with his Sword drawn, (*Joſh.* 5. 13.) and the three Men that *Abraham* entertain'd in the Plains of *Mambre*, (*Gen.* 18.) were really and ſubſtantially *no Men*; and that notwithſtanding all the information and evidence of *Senſe* from their Colour, Features, Proportion, Talking, Eating, and many others, of their being *Men*; yet, without any diſcredit to his Senſes, he really believes they were no ſuch thing, becauſe *God's Word* has aſſured him of the contrary: And with *this Faith* he believes Chriſt's *Body and Blood* to be really preſent in the Bleſſed Sacrament, though, to all appearance, there's nothing more than Bread and Wine: Thus, not at all hearkning to his *Senſes* in a matter where God ſpeaks, he unfeignedly confeſſes, That he that made the World of nothing by his ſole word: That cured Diſeaſes by his Word: That raiſed the Dead by his Word: That expell'd Devils: That commanded the Winds and Seas: That multiplied Bread: That changed Water into Wine by his Word, and Sinners into Juſt Men, cannot want Power to *change* Bread and Wine into his own Body and Blood by his *ſole Word*. And this without danger of multiplying his Body, of making as many Chriſts as Altars, or leaving the right hand of his *Father*. But only by giving to his Body a *ſupernatural* manner of *Exiſtence*; by which, being left without *extenſion* of parts, and rendred *independent* of place, it may be one and the ſame in many places at once, and whole in every part of the Symbols, and not obnoxious to any corporeal Contingencies. And this kind of Exiſtence is no more, than what in a manner he beſtows upon every *Glorified Body*: Than what his own Body had, when born without the leaſt violation of his Mothers Virginal Integrity: When he aroſe from the Dead, out of the Sepulchre, without removing the Stone: When he entred amongſt his Diſciples, the Doors being ſhut. And though he cannot underſtand how this is done, yet he undoubtedly believes, That God is able to do more than He is able to underſtand.

VI. Of Merits and Good Works.

HE Believes Christ's Death & Passion to be ineffectual, and insignificant, and that he has no dependance upon the Merits of his Sufferings, or the Mercy of God for the obtaining Salvation; but that he is to be sav'd by his own Merits. And, for this reason he very zealously busy in Fasting, in Whipping himself, in Watching, in going in Procession, in wearing Hair-shirts, and using a thousand such like Mortifications: And having done this, he thinks himself not at all beholding to God for his Salvation, and that to give him Heaven, will be no favour: It being now his due, upon the account of his own Meritorious Atchievements, without any God-a-mercy to Christ's Passion, or his Makers Goodness.

HE believes it damnable to say that Christ's Death and Passion is ineffectual and insignificant: And that 'tis the Doctrine of Devils to believe, That he has no dependance for his Salvation upon the Merits of Christ's Sufferings, or the Mercy of God; but only upon his own Merits and good Works. 'Tis his Faith to believe, That of our selves we are not sufficient, so much as to think a good thought, that the Grace by which we are justified, is given us purely *gratis* upon the account of Christ's Merits; moreover, that no Man, how just soever, can Merit any thing, either in this life, or in that to come, independant on the Merits and Passion of Jesus Christ. Nevertheless, that through the Merits of Christ, the Good Works of a Just Man proceeding from Grace, are so acceptable to God, that through his *Goodness* and *Promise*, they are truly *Meritorious* of Eternal Life. And this he has learn'd, from the Apostle, (2 *Tim.* 4. 8.) where he is taught, that there is a Crown of Justice, which our Lord, a just Judge, will render at the last day, not only to Saint *Paul*, but also to all those, that shall have fought a good fight, and consummated their course, kept the Faith, and lov'd his coming. Knowing therefore that at the day of Judgement, he is to receive *according to his Works*: He endeavours by *good Works to make his Vocation and Election sure*. And in following this Councel, he thinks he no more offends against the fulness of the Merits of Christ's, or God's Mercy, than the Apostle does in giving it.

VII. *Of*

VII. Of Confeſſion.

HE believes it part of his Religion to make Gods of Men; fooliſhly thinking that theſe have power to forgive ſins. And therefore as often as he finds his Conſcience oppreſs'd with the guilt of his Offences; he calls for one of his Prieſts, who are commonly more wicked than himſelf, and falling at his feet, he unfolds to him the whole ſtate of his Soul; and having run over a Catalogue of his ſins, he asks of him Pardon and Forgiveneſs. And what is moſt abſurd of all, he is ſo ſillily ſtupid as to believe, That, if his Ghoſtly Father, *after he has heard all his Villanies in his Ear, does but pronounce three or four* Latin *words, making the ſign of a* Croſs *with two fingers and a thumb over his head, his ſins are forthwith forgiven him, although he had never any thoughts of amendment, or intention to forſake his wickedneſs.*

HE believes it damnable in any Religion to make Gods of Men. However he firmly holds, that when Chriſt ſpeaking to his Apoſtles, ſaid, (*Joh.* 20. 21.) *Receive ye the Holy Ghoſt; whoſe ſins you ſhall forgive, they are forgiven, and whoſe ſins you ſhall retain, they are retained:* He gave to them, and their Succeſſors, the Biſhops and Prieſts of the Catholick Church, Authority to Abſolve any truly Penitent Sinner from his ſins. And God having thus *given them the Miniſtry of Reconciliation*, and made *them Chriſt's Legates*, (2 Cor. 5. 18. 19. 12.) *Chriſt's Miniſters, and the Diſpenſers of the Myſteries of Chriſt*, and given them *power to looſe on Earth whatſoever was to be looſed in Heaven*, (Matt. 18. 18.) he undoubtedly believes, that whoſoever comes to them making a ſincere and humble *confeſſion* of his ſins, with a firm purpoſe of Amendment, and a hearty Reſolution of turning from his evil ways, may from them receive *Abſolution*, by the Authority given them from Heaven, and not doubt but God ratifies above, the ſentence pronounced in that Tribunal; *Looſing in Heaven whatſoever is thus looſed by them on Earth.* And that, whoſoever comes without the due Preparation, without a Repentance from the bottom of his heart, and real intention of forſaking his ſins, receives no benefit by the *Abſolution*; but adds ſin to ſin, by a high contempt of God's Mercy, and abuſe of his Sacraments.

VIII. Of Indulgences.

HE *believes, that his Holy Father the* Pope, *can give him leave to commit what sins he pleaseth; Especially, if he can make him a present of a round Sum of Money, he never need doubt of an* Indulgence or Pardon *for himself and his Heirs for ever, for all sorts of Crimes or Wickedness, he, or any of his Posterity may have convenience of falling into. And having this* Commission *in his Pocket, under the* Pope's *Broad-Seal, he may be confident that Christ will confirm, and stand to all that his* Vicar *upon Earth has granted, and not call him to any account for any thing he has done, although he should chance to die without the least remorse of Conscience, or Repentance for his sins.*

HE believes it damnable to hold, that the *Pope*, or any other Power in Heaven or Earth, can give him leave to commit any sins whatsoever: Or, that for any Sum of Money he can obtain an *Indulgence or Pardon* for sins that are to be committed by him, or his Heirs, hereafter. He firmly believes that no sins can be forgiven, but by a *true and hearty Repentance*: But that still, there is a *Power* in the *Church*, of granting *Indulgences*, which concern not at all the *Remission of sins* either Mortal or Venial; but only of some Temporal Punishments remaining due after the *Guilt* is remitted. So that they are nothing else, but a *Mitigation* or *Relaxation* upon just causes, of *Canonical Penances*, which are, or may be injoyn'd by the *Pastors* of the Church, on Penitent sinners, according to their several degrees of demerit. And this he is taught to be grounded, on the judiciary Power, left by Christ in his *Church*, of *binding and loosing*: whereby Authority was given to erect a *Court of Conscience*, to assign Penalties, or release them, as circumstances should require. And this Authority he knows Saint *Paul* plainly own'd; (2 *Cor.* 2. 6.) where he decreed a Penance; *sufficient* (says he) *to such a man, is this punishment*: And, (2 *Cor.* 2. 10.) where he released one; *For your sake* (speaking of the Penance injoyn'd the Incestuous *Corinthian*,) *I forgive it in the Person of Christ.* And what *Money* there is given at any time on this account, concerns not at all the *Pope*'s Coffers, but is by every one given as they please, either to the Poor, to the Sick, to Prisoners, *&c.* wherefore they judge it most Charity. And tho' he acknowledges many abuses have been committed in *Granting* and *Gaining Indulgences*, through the default of some particular Persons; yet he cannot imagine how these can

can in Juſtice be charg'd upon the *Church*, to the prejudice of her Faith and Doctrine; eſpecially, ſince ſhe has been ſo careful in the retrenching them: As may be ſeen by what was done in the Council of *Trent*. *Dec. de Indulg. cum poteſtas.*

IX. Of Satisfaction.

HE *believes very injuriouſly of Chriſt's Paſſion, being perſwaded, that his Sufferings and Death were not ſufficiently ſatisfactory for our ſins; but that it is neceſſary for every one to make* ſatisfaction *for themſelves. And for this end, after he has been at Confeſſion, the Prieſt injoyns him a* Penance; *by the performance of which, he is to* ſatisfie *for his offences; And thus confidently relying upon his own Penitential* Works, *he utterly evacuates* Chriſt's Paſſion; *and though he profeſſes himſelf a Chriſtian, and that Chriſt is his Saviour; yet by his little truſting to him, he ſeems to think him to be no better, than what his* Crucifix *informs him, that is, a meer* Wooden *one.*

HE believes it damnable, to think injuriouſly of Chriſt's Paſſion. Nevertheleſs he believes, that tho' *condign Satisfaction* for the Guilt of Sin, and the pain Eternal due to it, be proper only to Chriſt our Saviour; yet that Penitent Sinners being Redeem'd by Chriſt, and made his Members, may in ſome meaſure *ſatisfie* by Prayer, Faſting, Alms, *&c.* for the *Temporal Pain*, which by order of God's Juſtice, ſometimes remains due, after the *Guilt*, and the *Eternal Pain* are remitted. So that truſting in Chriſt as his Redeemer, he yet does not think that by Chriſt's Sufferings, every Chriſtian is diſcharg'd of his particular Sufferings; but that every one is to ſuffer ſomething for himſelf, as Saint *Paul* did, who by *tribulations*, and in *ſuffering* in his *own fleſh*, did *accompliſh thoſe things, that wanted of the Paſſions of Chriſt*; and this not only for *himſelf*, but for the *whole Church*, (*Coloſſ.* 1. 24.) and this he finds every where in *Scripture*, *viz.* People admoniſh'd of the greatneſs of their ſins, doing Penance in *Faſting*, *Sack-cloath and Aſhes*, and by *voluntary* auſterities, endeavouring to ſatisfie the Divine Juſtice. And theſe *Perſonal Satisfactions* God has ſufficiently alſo minded him of, in the puniſhments of *Moſes*, *Aaron*, *David*, and infinite others; and even in the Afflictions ſent by God upon our own Age, in *Plagues*, *Wars*, *Fires*, *Perſecutions*, *Rebellions*; and ſuch like: Which, few are ſo *Atheiſtical*, but they confeſs, to be ſent from Heaven for the *juſt chaſtiſements* of our ſins; and which we are to

undergo, notwithstanding the *Infinite Satisfaction* made by Christ, and without any undervaluing it. Now being thus convinc'd of some *Temporal Punishments* being due to his sins, he accepts of all Tribulations, whether in Body, Name or Estate, from whence-soever they come, and, with others of his own chusing, offers them up to God, for the discharging this debt, still confessing, that his Offences deserve yet more. But these Penitential Works he is taught to be no otherwise *satisfactory*, than as joyn'd and apply'd to *that satisfaction* which Jesus made upon the Cross; in virtue of which *alone*, all our good Works find a grateful acceptance in God's sight.

X. Of Reading the Holy Scripture.

HE *believes it part of his Duty to think meanly of the* Word of God, *to speak irreverently of the* Scripture; *to do what he is able, to lessen the repute of it, and bring it into disgrace. And for this end, he says it is* obscure, *full of* ambiguous *expressions, plain* contradictions, *not fit to be read by the* Vulgar, *nor fit to be Translated into Vulgar Languages: And without respect to* Christ, *or his* Apostles, *prophanely Preaches, that no Ten Books in the World have done so much mischief to Christianity as this one: And under a vain pretence of preventing farther inconveniences, endeavours to deprive all of this Spiritual comfort, of this Divine Food, of this Heavenly Light; that so being kept in* darkness, *they may be also preserv'd in* ignorance, *and Damn'd Eternally.*

HE believes it damnable in any one to think, speak, or do any thing irreverently towards the *Scripture*; or by any means whatsoever to bring it into dis-repute or disgrace. He holds it in the highest Veneration of all Men living, he professes it to be the *Dew of Heaven, Oracles of God, Fountain of Eternal Life*; that to prophane it, is to incur the guilt of Damnation: And that we are rather bound to lose our lives, than concur any way to its prophanation. 'Tis true, he does not think it fit, to be read generally by all, without Licence, or in the *Vulgar-Tongues*: Not for any dis-respect to it; But, I. Because he understands, that *private Interpretation* is not proper for the *Scripture*, 2 *Pet.* 1. 20. II. Because that in the Epistles of Saint *Paul* are *certain things hard to be understood, which the unlearned and unstable deprave, (as also the rest of the Scriptures,) to their own perdition.* III. Because God hath given only *some to be Apostles, some Prophets, other-some Evangelists, and other-some Pastors and Doctors,* Eph. 4. 11.

4. 11. For these Reasons he is taught, That 'tis not convenient for the *Scripture* to be read *indifferently* to all men, but only such as have expres Licence, and good testimony from their *Curates*; that they are *humble*, *discreet* and *devout* Persons; and such as are willing to observe directions in the perusing this *Sacred Volume*: That is, take notice of all Godly Histories, and imitable examples of Humility, Chastity, Obedience, Mercy to the Poor, *&c.* and all such places as are apt to provoke and stir up the hatred of Sin, fear of God's Judgements, love of Virtue, *&c.* and in all *Hard*, *Obscure* and *Disputable* Points to refer all to the Arbitrement of the *Church*, to the judgement of those whom God hath appointed *Pastors and Doctors*: Never presuming to contend, controul, teach, or talk of their *own Sense* and *Phansie* in deep Questions of Divinity, and *high Mysteries* of Faith; but expecting the sense of *these* from the *Lips of the Priest*, *who shall keep knowledge*, *and from whose mouth they shall require the Law*, Mal. 2. 7. And this Caution is used, lest that the *Scripture* coming into the hands of a presuming sort of proud, curious and contentious People, be abused and perverted; who make it their business to enquire into Dogmatical, Mystical, High and Hidden secrets of God's Counsels, into *Predestination*, *Reprobation*, *Election*, *Pre-science*, and other such *incomprehensible Mysteries*; and upon the presumption of I know not what *Spirit*, immediately become *Teachers*, *Controllors* and *Judges of Doctors*, *Church*, *Scripture* and all; and acknowledging no Authority left by Christ, to which they are to submit; under pretence of *Scripture* and *Gods Word*, make way for all sorts of *Prophaneness*, *Irreligion and Atheism*. So that 'tis not for the preserving *Ignorance*, he allows a restraint upon the reading the *Scriptures*, but for the preventing a *blind ignorant Presumption*. And that it may be done to *edification*, and not to *destruction*, and without casting the *holy to dogs*, *or pearls to swine*.

XI. Of Apocryphal Books.

HE *believes it lawful to make what* Additions *to Scripture his Party thinks good; and therefore takes no notice of the antient* Canon *approved by the Apostles, and Primitive Christians; but allows* equal *Authority to the Books of* Toby, Judith, Ecclesiasticus, Wisdom, *and the*

HE believes it damnable to *add* any thing to the Scripture. And yet allows the Books of *Toby*, *Judith*, *Ecclesiasticus*, *Wisdom*, *Macchabees*, to be *Canonical*: because the *Church* of Christ has declar'd them *such*; not only in these later Ages, but even in the Primitive times. St. *Gregory Nazianzen.* (*Orat. de SS. Macch.*) who lived in the year 354.

Also

Macchabees *as to the other part of the* Scripture; *although these were always rejected by the* Jews, *never extant in the* Hebrew *Copy, and expresly condemn'd by St.* Jerome, *as* not Canonical, *and never admitted by the* Church, *but only of late years, in some of their Synods, which made these* Innovations *contrary to the sense of their Ancestors.*

Also St. *Ambrose*, (*lib. de Jacob. & vit. beat.*) An. 370. *Innocent.* I. (*Ep. ad Exup.*) They were also received by the Third Council of *Carthage*, *Anno* 419. which approv'd all these Books as *Canonical*, Can. 47. and was subscrib'd by St. *Augustine*, and confirm'd in the Sixth General Synod. *August. lib.* 2. *Doct. Christ. cap.* 8. So that to him 'tis of little concern, whether they were ever in the *Hebrew Copy*; the Canon of the *Church* of Christ being of much more Authority with him, than the Canon of the *Jews*: He having no other assurance that the Books of *Moses*, and the four Gospels, are the true *Word* of God, but by the *Authority* and *Canon* of the *Church*. And this he has learn'd from that great Doctor St. *Augustine*, who declares his mind plainly in this case, saying, *That he would not believe the Gospel, except the Authority of the Catholick Church mov'd him thereunto.* (*Contra Ep. Fundam.* c. 4.) Now he is well satisfied, that many doubted whether these Books were *Canonical* or no; and amongst others, St. *Jerom*; because the *Church* had not declar'd them so: But since the *Church*'s Declaration, no Catholick ever doubted; no more than of other Books, *viz.* of the *Epistle to the* Hebrews, the *Epistle of St.* James, the *second of St.* Peter, the *second and third of St.* John, St. Jude's *Epistle*, *and the* Apocalyps: All which were for many years after the Apostles time doubted of; but afterwards declared and receiv'd as *Canonical*. This he finds St. *Jerome* expresly confessing of himself, *viz. That for some time the Book of* Judith *seemed to him Apocryphal*; to wit, till the Council of *Nice* declar'd it otherwise. *Præf. in Judith.* The like he affirms of St. *James's Epistle*; that it was doubted of by many, for several years; *Paulatim tempore procedente meruit authoritatem: By little and little in process of time it gain'd Authority. De viris illust. verb. Jacobus.* For this reason he matters not what Books have been reputed *Apocryphal* by some, and for some years: But only what Books are *Receiv'd* and *Declar'd* by the *Church*, *Canonical*, in what year, and at what time soever. For believing the *same Spirit of Truth* assists her in *all Ages*; he looks upon himself equally oblig'd to receive her *Definitions* of the Year 419. as of any of the precedent years: It not being possible for Christ to fail of his *Promise*, or the Holy Ghost to *err* or *misguide* the *Church* in *that* year, more than in *any other*.

XII. Of

XII. Of the Vulgar Edition of the Bible.

HE *makes no Conscience of* abusing *the* Scripture, *and perverting, for the maintenance of his Errours and Superstitions. And therefore, though he dares not altogether lay it by; lest he should, by so doing, lose all claim to Christianity: Yet he utterly disapproves it, as it is in its genuine Truth and Purity, and as allow'd in the Church of* England; *and crying this down, he believes it unlawful to be read by any of his Communion. And then puts into their hands another Volume, which in its Frontis-piece bears the Title indeed of the* Word of God, *with the names of the* Books *and* Chapters; *but in the context of it, is so every where full of Corruptions, Falsifications, and intolerable Abuses, that it almost every where belies its* Title, *and is unfit for any one, who professes himself a Christian.*

HE believes it a damnable sin, to *abuse the Scripture*, or any ways to pervert it, for the maintenance of Errours or Superstitions, and thinks himself oblig'd, rather to lay down his life, than concur to, or approve of any such Falsifications or Corruptions, prejudicial to *Faith* or *Good Manners*. For this reason, being conscious, that in all Ages, there has been several *Copies* of this Sacred Volume, quite different from the *Originals* in many places, either through the *mistake* of the *Transcribers*, or *malice* of others, endeavouring by this means to gain credit to their new Doctrines: He is commanded not to receive all Books indifferently for the *Word of God*, that wear that *Title*; but only such as are approv'd by the *Church*, and recommended by her *Legitimate*. And such is that, he daily uses, commonly known by the name of the *Vulgar Translation*; which has been the principal of all other *Latine Copies* in all Ages, since the Primitive times; much commended by Saint *Augustine*; and never altered in any thing, but once heretofore by the Holy Studies of St. *Hierome*: And twice or thrice since, being review'd by Authority, and purg'd of such mistakes, as in length of time, had crept in by Transcribers, or *Printers* faults. And that *this Translation* is most pure and incorrupt, as to any thing concerning matter of *Belief*, or differences in *Religion*, is not only the Doctrine of *his Church*; but also the Sentiment of many Learned Men of the *Reformation*, who approve *this Version*, and prefer it before any other *Latine* one whatsoever. *Beza* in his Preface to the *New-Testament*, Anno 1559. blames *Erasmus* for

for rejecting it. *Paulus Fagius* cries out against all that disallow it, (*Cap. 4. Vers. Lat. Paraph. Chald.*) *Ludovicus de Dieu*, with admiration, confesses it to be most *Faithful*, (*in Not. ad Evang. Præf.*) *Causabon* prefers it before the *Greeks Text* now in use; and acknowledges that it agrees with the *Antient Manuscripts*, (*in Not. ad Evang. & Act.*) *Grotius* professes to the World, that he highly esteems it, for that it contains no erroneous Opinions, and is very Learned; (*nulla dogmata insalubria continet, & multum habet in se eruditionis, Præf. Annot. in vet. Test.*) And for this reason, he refers his *Annotations* generally to *this Translation*, as he declares himself. So that, seeing *this Version* is deliver'd to him with the approbation of his *whole Church*, and is commended by most Learned Adversaries; he thinks he has great reason to receive it, and that he may peruse it, without any danger that can come to him, from any *Corruptions* or *Falsifications*. And because he has not the like assurance of the *English Translation* allowed by *Protestants*, or any other made since the *Reformation*, by any of that Perswasion; but sees, that there has been almost as many different *Translations* made and publish'd by these, as there had been Men of different Humours, different Spirits, and different Interests; whereof none have ever approv'd the *Versions* of any of the rest; but cry'd out against, and Condemn'd them, of many *Alterations*, *Additions*, *Detractions*, and *Forgeries*; *Bucer*, and the *Osiandrians* exclaiming against *Luther*, *Luther* against *Munster*; *Beza* against *Castaleo*; *Castaleo* against *Beza*; *Calvin* against *Servetus*; *Illyricus* against *Calvin* and *Beza*. Our *English Ministers* against *Tindal* and his Fellows: And this, not upon the account of some oversights, or light mistakes, or the following of different Copies; but accusing one another of being *Absurd* and *Senseless*, in their *Translations* of *obscuring* and *perverting* the meaning of the *Holy Ghost*, of *Omissions* and *Additions*, of *perverting* the Text in eight hundred forty and eight pieces; of *corrupt* and *false Translations*; all which in expres Terms, has been charg'd by great Abbettors of the *Reformation* against a *Bible* yet us'd in *England*, and ordered to be read in all Churches by Queen *Elizabeth*, and to be seen in the Abridgement of a Book deliver'd by certain *Ministers* to King *James*, pag. 11. 12. In Mr. *Burges's Apology*, Sect. 6. Mr. *Broughton's Advertisement* to the Bishops. And in Doctor *Reynold's* refusing before the King at *Hampton-Court*, to subscribe to the *Communion-Book*, because it warranted a *corrupt* and *false Translation of the Bible*. For these, and such other reasons, he is commanded not to read any of these *Translations*; but only that, which is recommended to him by the *Church*.

XIII. Of the Scripture as a Rule of Faith.

HE *believes it lawful; nay, that it is his obligation to undervalue the* Scripture, *and take from it that* Authority, *which Christ gave it. For whereas Christ left this to the World, as the* Rule of Faith, *and as a* Sacred Oracle, *from whence all his Followers might be instructed in the Precepts of a good life, learn all the* Mysteries *of their* Faith, *and be resolv'd in all difficult and doubtful Points of* Religion: *He is taught flatly to deny all this; and to believe that the* Scripture *is not capable of deciding any one point of* Controversie, *or reconciling the different Sentiments of Men in* Religion: *And thus demeans himself towards the* Word of God, *in a manner most unbecoming a Christian.*

HE believes it damnable to undervalue the *Scripture*, or take from it the *Authority* given it by Christ. He gives it all respect due to the *Word of God*; he owns it to be of greatest *Authority* upon Earth, and that it is capable of leading a Man to all *Truth*, whensoever it is rightly understood. But to any one that *mis-understands* it, and takes it in any other sense, than what was intended by the *Holy Ghost*; he believes it to such a one, to be *no Scripture*, *no Word of God*; that to such a one, it is *no Rule of Faith*, nor *Judge of Controversies*. And that what he thinks to be the *Doctrine* of Christ, and *Command* of Heaven, is nothing but his *own Imagination* and the *suggestion* of the Devil. And since, by the experience of so many thousand *Heresies* since our Saviour's time, all pretending to be grounded on *Scripture*, he finds that almost every *Text* of the *Bible*, and even those that concern the most *Essential* and *Fundamental* Points of the *Christian Religion*, may be Interpreted several ways; and made to signifie things *contrary* to one another; and that while thus *contrary* meanings are by several Persons drawn from the *same Words*; the *Scripture* is altogether *silent*, without discovering, *which* of all those senses is *that* intended by the *Holy Ghost*, and leading to Truth, and which are Erroneous and Antichristian: He is taught to believe that the *Scripture alone* can be no *Rule* of *Faith* to any *Private* or *Particular* person; not that there is any thing wanting on the *Scripture-side*; but because no *private* person can be certain, whether amongst all the *several* meanings *every Text* is obnoxious to, that which he understands it in, is the *Right*, *or no*. And without this *certainty of Truth*, and *security from Errour*, he knows, there's nothing capable of being a *Rule*.

XIV. Of the Interpretation of Scripture.

HE *believes that* his Church, *which he calls* Catholick, *is above the* Scripture; *and prophanely, allows to her an uncontrollable* authority *of being* Judge *of the* Word of God, *And being fondly abus'd, into a distrust of the* Scriptures, *and that he can be certain of nothing, even of the* Fundamentals *of Christianity, from what is deliver'd in them, though they speak never so plainly; he is taught to rely wholly upon* this Church, *and not to believe one word the* Scripture *says, unless his* Church *says it too.*

HE believes, that the *Church* is not above the *Scripture*; but only allows *that Order* between them, as is between the *Judge* and the *Law*. And is no other than what generally every *Private Member* of the *Reformation* challenges to himself, as often as he pretends to *decide* any *doubt* of his own, or his Neighbours in Religion, by *interpreting the Scripture*. Neither is he taught at all to distrust the *Scripture*, or not to relie on it; but only to distrust his *own private Interpretation* of it, and not to rely on his *own Judgement*, in the *Resolution* of any *doubt* concerning *Faith* or *Religion*, though he can produce several *Texts* in favour of his *Opinion*. But in all such cases he is commanded to re-cur to the *Church*; and having learnt from her the sense of all such Texts; how they have been understood by the whole Community of Christians, in all Ages since the Apostles; and what has been their *Receiv'd Doctrine*, in such doubtful and difficult Points; he is oblig'd to submit to this, and never presume on his own *Private Sentiments*, however seemingly grounded on *Reason* and *Scripture*, to Believe or Preach any *New Doctrine opposite* to the *Belief of the Church*; But as he receives from her the *Book*, so also to receive from her the *sense of the Book*: With a Holy Confidence, that she that did not cheat him in delivering a *False Book* for the *True one*, will not cheat him in delivering a *False* and *Erroneous sense* for the *True one*; her *Authority*, which is *sufficient* in the *one*, being *not less* in the *other*: And his own *Private Judgement*, which was *insufficient* in the *one*, that is, in finding out the *True Scripture*, and discerning it from all other Books; being as incapable and in-sufficient in the *other*; that is, in certainly discovering the meaning of the Holy Ghost, and avoiding all other *Heterodox* and *Mistaken Interpretations*.

XV. Of Tradition.

HE *believes the* Scripture *to be* imperfect: *And for the ſupplying of what he thinks* Defective *in it, he admits Humane* Ordinations *and* Traditions *of Men; allowing* equal *Authority to* theſe, *as to the* Scriptures themſelves; *thinking himſelf as much oblig'd to ſubmit to theſe, and believe them with Divine Faith, as he does, whatſoever is written in the* Bible, *and confeſſedly ſpoken by the Author of all Truth, God himſelf. Neither will he admit of any one to be a Member of his Communion, although he undoubtedly believes every Word that's written in the* Scripture; *unleſs he alſo aſſents to theſe* Traditions, *and gives as great credit to them, as to the* Word of God, *although in That there is not the leaſt footſtep of them to be found.*

HE believes the *Scripture* not to be *imperfect*, nor to want Humane *Ordinations*, or *Traditions* of Men, for the ſupplying any defects in it: Neither does he allow the *ſame* Authority to *theſe*, as to the *Word of God*; or give them equal credit; or exact it of others, that deſire to be admitted into the Communion of his Church. He believes no *Divine Faith* ought to be given to any thing, but what is of *Divine Revelation*; and that nothing is to have place in his *Creed*, but what was taught by Chriſt, and his Apoſtles, and has been believ'd and taught in all Ages by the *Church* of God, the Congregation of all True Believers, and has been ſo deliver'd down to him through all Ages. But now, whether that which has been ſo deliver'd down to him, as the Doctrine of Chriſt and his Apoſtles, has been by *Word of Mouth* or *Writing*, is altogether indifferent to him; he being ready to follow, in this point, as in all others, the command of St. *Paul*, that is, To *Hold faſt, and hold the Traditions he has learn'd, whether by Word, or by Epiſtle*, 2 *Theſſ.* 2. 15. And to look upon any one as *Anathema, That ſhall preach otherwiſe than he has* (thus) *receiv'd*, Gal. 1. 9. So that as he undoubtedly holds the *Scripture* to be the *Word of God*, penn'd by Prophets and Apoſtles, and inſpir'd by the Holy Ghoſt, becauſe in all Ages, from *Moſes* to Chriſt, and from Chriſt to this time, it has been ſo Taught, Preach'd, Believ'd and Deliver'd ſucceſſively by the Faithful; and never ſcruples the leaſt of the truth of it; nor ſticks to aſſent to it, with a ſtedfaſt and *Divine Faith*; altho' they are not, nor have not at any time been able to prove what they have thus taught, and deliver'd with one *Text of Scripture*. In

the like manner, he is ready to receive and believe, all that this *same Congregation* has, together with the *Bible*, in all Ages successively, without interruption, Taught, Preach'd, Believ'd and Deliver'd *as the Doctrine of Christ* and his *Apostles*; and assent to it with *Divine Faith*; just as he does to the *Bible*; and esteems any one *Anathema*, that shall Preach otherwise than he has thus receiv'd. And although some may seriously endeavour to convince him, that several Points of Faith, and other Religious Practices, which he has thus receiv'd and believes, are not the Doctrine of Christ, nor Apostolical Institutions, but rather Inventions of Men, and Lessons of Antichrist, and should produce several Texts of Scripture for the proving it: He is not any thing surpriz'd at it: As well knowing, that he that follows not this Rule, of *Believing all to be of Christ, that has been universally taught and believ'd as such, by the Church of Christ; and of understanding the Scripture in the same sense, in which it has in all Ages been understood by the same Church*; may very easily frame as many *Creeds* as he pleases, and make Christ and his Apostles speak what shall be most agreeable to his *Humour*, and suit best with his *Interest*, and find plain proofs for all: And make no more difficulty in producing *Scripture* against Christ's *Doctrine*, than the *Jews* and the *Devil* did against Christ's *Person*, who never wanted their *Scriptum est*; (*It is written*;) when 'twas necessary to carry on their designs. And if there were any thing in these sort of Arguments, to make him doubt of the truth of any *Point* of Doctrine, thus receiv'd; he thinks it might make him call in question the Truth of the *Scripture*, and the *Bible* it self, as soon as any thing else. They all standing upon the same foundation of the Church's Tradition, which, if it fail in one, leaves no security in any.

XVI. Of Councils.

HE *believes that the* Faith *of his Church may receive new* Additions *every day: And that he is not only oblig'd to believe what* Christ *taught, and his* Apostles; *but also every Definition or Decree, of any* General Council *assembled by the Command of the Pope. So that as often as any thing is issued out by the Au-*

HE believes that the *Faith* of his Church can receive *no Additions*; and that he is oblig'd to believe nothing, besides that which *Christ* taught, and his *Apostles*; and if any thing contrary to this should be defin'd and commanded to be believ'd, even by Ten thousand *Councils*, he believes it *damnable* in any one to receive it, and by such Decrees, to make *Additions* to his *Creed*. However, he maintains the Necessity

and

thority of any of these Church-Parliaments, *and order'd to be believ'd; he thinks himself under pain of Damnation, immediately bound to receive it; and having added it to his* Creed, *to assent to it with as Firm, Stedfast and Divine a Faith, as if it had been Commanded by Christ himself, and Decreed in the Consistory of Heaven. And by this means he never comes to* understand *his Religion, or know what he is to* Believe; *but by the continual* Alterations, Additions, Diminutions, Interpretations *of these Councils he is preserv'd in a* necessary Confusion; *and tho' he changes often, yet he fondly thinks himself always the same.*

and Right of *General Councils* lawfully Assembled; whose business it is, not to coin *new Articles* of *Faith*, or devise *Fresh Tenets*; but only, as often as any *Point* of Receiv'd Doctrine is impugned or call'd in question; to debate the matter; and examine, what has been the Belief of all Nations (who are there present in their Prelates) in that Point. And this being agreed on, to publish and make known to the World, which is the *Catholick Doctrine*, left by Christ and his Apostles; and which the *new-broach'd Error*. And by this means to prevent the loss of infinite number of Souls, which might otherwise be deluded, and carried away after new inventions; not being capable by their own knowledge and abilities, to distinguish betwixt *Truth* and *Falshood*, and discover the subtilties of every crafty *Deceiver*. And in this case he believes that he is oblig'd to submit, and receive the Decrees of such a *Council*; the Pastors and Prelates there present, being by Christ and his Apostles appointed, for the decision of such Controversies. They having the *care* of that *flock* committed to them, *over which the Holy Ghost has made them Overseers, to feed the Church of God*, Acts 20. 28. and to *watch* against those Men, who should arise *from among themselves, speaking perverse things to draw Disciples after them*. Ib. vers. 30. And *he* having receiv'd *Command*, as likewise the *whole Flock* of Christ, to *obey their Prelates, and to be subject to them, who watch, and are to render an account for their Souls*, *Heb.* 13. 17. with an assurance, That, *He that heareth them, heareth Christ; and he that despiseth them, despiseth Christ*, Luk. 10. 16. And withal being taught, that as this way of the *Antients* of the Church, and Prelates meeting, in case of any danger threatning their Flock, or any new Doctrine arising; was the means instituted by *Christ*, and practised by the *Apostles*, in the first planting of the Church, for the preventing *Schisms*, and preserving *Unity* among the Faithful, and that they should *speak and think the same thing, and be perfectly joyn'd together in the same mind, and same judgment*

judgement, 1 Cor. 1.10. So it ought to be the means in all succeeding Ages, for the preventing *Divisions*, and conserving *Unity* among the *Faithful*. And that therefore, as that Controversie concerning the *necessity of Circumcision*, (*Act.* c. 15.) arising in the *Apostles* time, was not decided by any *private Person*, nor even by *Paul* and *Barnabas*, who nevertheless, had received the *Holy Ghost*; and one would have thought, might have pretended to the *Spirit*, and a Heavenly *Light*; but by a *General* Meeting of the *Apostles* and *Elders* of the Church at *Jerusalem*, who were *consulted* by *Paul* and *Barnabas* about *this Question*. So *all other Disputes and Difficulties of Religion* arising in *succeeding Ages*, ought to be refer'd to the *Successors* of the *Apostles* (whose Charge, Dignity and Office is to continue to the end of the World, tho' they are dead in Person) who are to *consider of the matter*, (*Acts* 15. 6.) as the *Apostles* did; while *all the Multitude keeps silence*, *ver.* 12. without any one *presuming* on any *Learning*, *Gift*, *Virtue*, *Prayers or Inspiration*, to intermeddle in the *Dispute*, or put an end to the *Question*: This being none of their business or obligation, but only with all *Patience* and *Humility* to expect the *Determination* of their *Prelates* and *Elders*, and receive it with the same expressions, as those *Good Christians* did heretofore, who *rejoyced for the consolation*, (*Act.* 15. 31.) And unless this that the *Apostles* did, and their *Obsequious Flock*, be taken as a *Pattern* in all Ages, for the ending such-like difficulties; he believes 'tis impossible that *Believers should stand fast in one Spirit*, *with one Mind*, (*Phil.* 1. 27.) and *be not carried away with divers and strange Doctrines* (*Heb.* 13. 9.)

XVII. Of Infalibility in the Church.

HE *believes that the Pastors and Prelates of his Church are* Infallible, *and that like so many Divine Oracles, or petty Familiar Deities, they are exempt from* Errour, *and cannot deceive. But this, especally when they are met together in a* General Council, *It being a main part of his Faith, That then they are secure from all mistakes; and that it is as impossible for*

HE believes that the Pastors and Prelates of his Church are *Fallible*; that there is none of them, but may fall into Errours, Heresie and Schism, and consequently are subject to mistakes. But that the whole Church can fail, or be deceiv'd in any one Point of Faith, this he believes impossible; knowing it to be built on *better promises*; such as secure her from all *Errour*, and danger of *Prevarication*. Her *Foundation* being laid by Christ, *against which the Gates of Hell shall*

not

them to decline either to the right hand or to the left, in any of their Definitions and Decrees, as it is for God to leave Heaven, and become the Author of lies. Thus fondly believing these to be assisted with a necessary Infallibility, *like Gods, whom their Ignorance, ill Example, and Debauch'd Lives, to a true Considerer, scarce speak to be Men. As if God Almighty did so blindly throw his Benefits and Graces amongst his Creatures, that none should have a more powerful assistance of God's Truth and Infallible Spirit, than those in whom there was least of God to be found.*

not prevail, (Matt. 16. 18.) The *Power* that protects her, being *Christ* himself; *Behold I am with you all days*, (Matt. 28. 20.) The *Spirit* that *Guides* and *Teaches* her, being the *comforter* of the *Holy Ghost*; *who shall teach her all things, and suggest to her all things that* Christ *has said to her*, (*Joh.* 14. 26.) The *time* that she is to be thus *protected*, *taught*, and *assisted*, being not only while the *Apostles* liv'd, or for the first three, four or five hundred years next after; but *for ever*, to the end of the World, *Behold I am with you all days*, (Matt. 28. 20.) *He will give you another Paraclete, that he may abide with you for ever*, (*Joh.* 14. 16.) And the thing, that she is to be thus taught to the end of the World, being *all truth*: *He shall teach you all truth*, (*Joh.* 16. 13.) Now being assured by these *Promises*, that the Church of Christ shall be taught all Truth by the special assistance of the *Holy Ghost*, to the end of the World; he has Faith to believe, that Christ will make his *Words* good; and that his Church shall never fail, nor be corrupted with *Antichristian* Doctrine, nor be the Mistress of *Errours*; but shall be taught all Truth, and shall teach all Truth to the consummation of things; and that *whosoever hears her, hears* Christ: *And whosoever despiseth her, despises* Christ; *and ought to be esteemed as an Heathen or a Publican*, (Matt. 18. 17.) The like assistance of the *Holy Ghost*, he believes to be in all *General Councils*, which is the Church-*representative*: (as the *Parliament* is the *Representative* of the Nation,) by which they are especially protected from all *Errour*, in all Definitions and Declarations in matters of *Faith*. So that what the *Apostles* pronounc'd concerning the Result of their Council; (*Act.* 15. 28.) *It hath seemed good to the Holy Ghost, and to Us*; He does not doubt, may be perfix'd, to all the *Determinations* in Point of *Faith*, resolv'd on, by any *General Council Lawfully* Assembled since that time, or to be held to the Worlds end. The *Assistance* being to extend as far as the *Promise*. And tho' 'tis possible that several of the *Prelates* and *Pastors* in such an *Assembly*, (as also many others in Communion with the Church of Christ) should

at

at other times, either through *Pride* or *Ignorance*, prevaricate, make Innovations in Faith, teach Erroneous Doctrines, and endeavour to draw numbers after them; yet he is taught, that this does not at all argue a *Fallibility* in the Church; nor prejudice her *Faith*, but only the *Persons*, that thus unhappily fall into these Errours, and cut themselves off from being Members of the Mystical *Body* of Christ upon Earth: Whilst the *Belief* of the Church remains pure and untainted; and experiences the Truth of what St. *Paul* foretold, That *Grievous Wolves shall enter in among you, not sparing the Flock: Also of your own selves shall Men arise, speaking perverse things, to draw away Disciples after them*, (*Act.* 20. *v.* 29. 30.) which, as it prov'd true even in the *Apostles* time by the fall of *Nicholas* and his followers, as also of several others: So it has been verified in all Ages since, by turbulent and presuming Spirits, broaching new Doctrines, and making *Separations* and *Schisms*: But this without casting any more aspersion on the Church or Congregation of the *Faithful*, than the fall of *Judas* did on the *Apostles*; or the Rebellion of *Lucifer* on the Hierarchy of *Angels*; which was no more than that such wicked and presuming Spirits, *went out* from amongst them, and were *expell'd* their Communion, as unworthy. Neither does it reflect at all on the Churches *Authority*, or make the truth of her Doctrine questionable to him; that many of her Eminent Members, Doctors, Prelates and Leading Men, have been, or are great enormous Sinners, infamous for their *Pride*, *covetousness*, or other *Vices*, whatsoever: The *Promises* of God's *continual and un-interrupted assistance* to his Church, being not to be frustrated by the wickedness of such particular Men, tho' in great Dignities. These *Promises* being made surer to her, than ever the *Jewish* Church: Which nevertheless stood firm in her *Authority*, and the *Delivery of Truth*, notwithstanding the frequent *Idolatry* of the People, *Nadab* and *Abihu*'s (Consecrated Priests) offering *strange Fire*: *Corah*, *Dathan* and *Abiram*'s making a great *Schism*, and the sins of *Moses* and *Aaron*, and other High-Priests in all her succeeding Ages. Nay, tho' all things touching Religion and Virtue, were in a manner run to decay, in our Saviour's time, both in Priests and People; yet did he maintain the *Authority* of the *Jewish* Church; and commanded all to be Obedient, and submit to those who had the superiority; without calling in question their Authority, or doubting of the reasonableness of their Commands. *The Scribes and Pharisees*, (says he, *Matt.* 23. 2.) *sit in* Moses's *Chair: All therefore, whatsoever they bid you observe, that observe and do: But do ye not after their works.* If therefore God's *special assistance*, was never wanting to the Church of the *Jews*, so as to let it fail in the *Truth* of its *Doctrine*, or its *Authority*; notwithstanding the Pride, Covetousness, Cruelty, Impiety, Idolatry, of many of her *Levites*, *Elders*, *Priests* and *High-*

High-Priests. Why should not he believe the same of the Church of Christ, which, (as St. *Paul* says) *is built on better promises*: and that it remains entire in the *Truth* of her *Doctrine*, and her *Authority*, notwithstanding the viciousness of many of her *Governours*. Especially, since he's in a manner confident, that there has been nothing so infamous acted by any *Priests*, *Prelates*, *Popes* or others, since Christ's time, but what may be follow'd; Nay, was out-done by the *Priests* of the *Jews*.

XVIII. Of the POPE.

HE *believes the* Pope *to be his* great God, *and to be far above all the* Angels. *That Christ is no longer* Head *of the* Church, *but that this* Holy Father *hath taken his place; and that whatsoever he Orders, Decrees or Commands, is to be received by his* Flock, *with the same respect, submission and awe, as if Christ had spoken it by his own mouth. For that his* Holiness (*having once receiv'd the* Triple-Crown *on his Head,*) *is now no more to be look'd upon as* Man, *but as* Christ's Vicar, *whose Office it is to Constitute and Ordain such things as Christ forgot, when he was upon Earth, not throughly considering, what would be the Exigencies of his* Flock *in future Ages. And for this intent, he is assisted with a certain* Mysterious Infallibility; *such as hides it self, when he is upon his own* Private Concerns, *exposes him to all the Designs, Cheats,*

HE believes the *Pope* to be none of his God, neither *Great* nor *Little*; That he is not above the *Angels*, but only a *Man*. He believes that *Christ*, as he is *Supreme Master*, *Governour* and *Lord* of all created things, so also of his Church, of which he acknowledges him to be the *Founder* and *Head*. But as notwithstanding this *Lordship* and *Headship* of Christ over all things, every *Father* of a *Family* owns himself to be *Master* of it under Christ; every petty *Commander* of a Ship, stiles himself *Master of it under God*; and every Prince, King, and Emperour is confess'd *Supreme Lord and Governour* of his Dominions *under God*: So also, he believes, that there is a *Pastor*, *Governour* and *Head* of *Christ's Church* under *Christ*, to wit, the *Pope* or *Bishop* of *Rome*, who is the Successor of St. *Peter*, to whom Christ committed the care of his *Flock*; and who hath been follow'd now by a *visible Succession* of above 250 Bishops acknowledg'd as such in all Ages, by the Christian World. And now believing the *Pope* to enjoy this Dignity, he looks upon himself oblig'd to shew him

Malice, and Machinations of his Enemies, and lets him be as easily over-seen, as imprudent, as silly as his Neighbours. But when he comes into his Chair, *to hear any* Publick Business, *then it begins to appear, and protects him from all* Mistakes *and* Errors; *and he becomes immediately full of the* Holy Ghost, *though he had the Devil and all of Wickedness in him just before.*

that Respect, Submission and Obedience, which is due to his place; a thing which no body can in reason or conscience deny to any one in *Rule*, or that has any *Superiority*. Neither does he doubt but God assists those who have this *charge*, with a *particular helping Grace*, such as has a special respect to the *Office* and *Function*, more than to the *Person*. Such was given to all the *Prophets*, when they were sent to preach: Such to *Moses*, when he was *made God* to *Pharaoh*, *Exod.* 7. 1. Such to the *seventy Elders*, when God *taking of the Spirit of* Moses, *gave it unto them*, and constituted them *Judges*. Such to *Caiphas*, who to council, propheſied of the Death of Christ, which St. *John* ascrib'd not to his *Person*, but to his *Office* of *High-Priest*, Job 11. 51. *And this spake he not of himself, but being High-Priest that year, he Propheſied, that* Jesus *should die for that Nation.* By priviledge of his *Office*, uttering a *Truth*, which he himself never meant. With such like *helping Grace*, he doubts not, but God generally assists the *Pastors* of the *New-Law*, and more especially the *High-Priest*, for the *Good* of the whole *Flock*. And therefore, tho' he were as wicked as *Caiphas*, yet he is ready to tender him all *respect* due to his Function, and obey him in every thing concerning the *Exercise* of his *charge*, not for any consideration of his *Person*, but meerly for the *Office* he bears: It being the Duty of a *good Son* to *Obey* his *Father*, and of a *Loyal* Subject *his King*, and never to question their *Authority*, or dis-respect them in their *Office*, tho' for some particular Vices, they may have little respect for their *persons*. In this manner is he ready to behave himself towards his *chief Pastor*, with all Reverence and Submission, never scrupling to receive his *Decrees*, and *Definitions*, such as are issued forth by his *Authority*, with all their due circumstances, and according to the Law, in the concern of the whole *Flock*. And this, whether he has the assistance of a *Divine Infallibility*, or no: Which, tho' some allow him, without being in a *General Council*, yet he is satisfied, 'tis only their *Opinion*, and not their *Faith*, there being no Obligation from the *Church*, of assenting to any such Doctrine. And therefore, as in any civil Government, the Sentence of the *supreme Judge* or *Higheſt Tribunal*, is to be *Obey*'d, tho' there be no assurance of *Infallibility*, or *Divine Protection* from Errour or Mistake: So is he taught, should be done to the Orders of the *Supreme Pastors*, whether he be *Infallible* or no.

XIX. Of

XIX. Of Dispensations.

HE *believes, that the* Pope *has Authority to* dispense *with the Laws of God; and absolve any one from the obligation of keeping the Commandments. So that, if he has but his* Holy Fathers *leave, he may confidently* Dissemble, Lie, *and* Forswear *himself in all whatsoever he pleases, and never be in danger of being call'd to an account at the* last day; *especially if his* Lying *and* Forswearing *was for the common good of the* Church: *there being then a* sure Reward *prepar'd for him in Heaven, as a recompence of his good Intentions and Heroick Atchievements. And if at any time he should chance to be catch'd in the management of any of these Publick and* Church-concerns, *and being obnoxious to* Penal *Laws, should have Sentence of Death pass'd on him; he has liberty at his last hour on the* Scaffold *or* Ladder, *to make a Publick Detestation of all such Crimes, to make Protestations of his* Innocence; *to call God to witness, that he dies unjustly; and that as he is immediately to appear before the Supreme* Judge, *he knows no more of any such designs, and*

HE believes, That the *Pope* has no Authority to *dispense* with the *Law* of God; and that there's no *Power* upon Earth can *absolve* any one from the Obligation of keeping the Commandments; or give leave to *Lie* or *Forswear*; or make, that the breaking of any the *least* Divine Precept, shall not be accountable for at the day of Judgement. He is taught by his *Church* in all Books of Direction, in all Catechisms, in all Sermons, that every *Lie* is a Sin; that to call God to witness to an *Untruth damnable*; that it ought not be done to save the whole World; that whosoever does it, either for his own *Personal* account, or for the Interest of *Church* or *Pope*, or whatsoever else, must of necessity answer for it at the last day, and expect his portion with the Devil and his Angels, if un-repented: And that no one can give leave for *Lying*, *Perjury*, or committing any Sin; or even pretend to it, unless it be the Devil himself, or some devilish *Ministers* of his, such as he detests in his heart, and utterly abominates. And in consequence to this he believes, That whosoever at the hour of his death denies any Crime, of which he is guilty, and protests himself to be innocent, when he is not so; can have no hope of Mercy: but departing out of this World, an enemy to God, and the Truth, shall infallibly be receiv'd as such in the next; and dying with a *Lie* in his mouth, can

is as clear from the guilt of them as the Child unborn. And this, tho' the Evidence *againſt him be as clear as noon-day, tho' the* Jury *be never ſo* Impartial, *and the* Judge *never ſo* Conſcienci-ous. *For that he having taken the* Sacrament *and* Oath of Se-creſie, *and receiv'd* Abſolution, *or a* Diſpenſation *from the* Pope, *may then* Lie, Swear, Forſwear, *and* Proteſt *all that he pleaſes without ſcruple, with a good Conſcience, Chriſtian-like, Holily and Canonically.*

expect no reward, but from the Fa-ther of Lies. And this, whatſoever his Crime was, whether incurr'd by an undertaking for *Mother-Church*, or no; and whatſoever his Pretences for the denial of the Truth were, whether *Abſolutions*, *Diſpenſations*, the *Sacrament*, or *Oath of Secreſie*, or whatſoever elſe: nothing of theſe being capable of excuſing him in *Lies* or *Perjury*, or making them to be *Innocent*, and not diſpleaſing to God. Nor indeed did he ever hear of theſe ſo much talk'd on, *Diſpen-ſations* and *Abſolutions*, from any Prieſts of his *Church*, either in Ser-mons or Confeſſions; he never read of them in his Books & Catechiſms; he never ſaw the Practice of them in any of his *Communion*; it having been their Cuſtom, ever ſince *Oaths* were firſt devis'd againſt them, rather to ſuf-fer the loſs of their Goods, Baniſhments, Impriſonments, Torments, and Death it ſelf, than *Forſwear* themſelves, or proteſt the leaſt Untruth. And 'tis not out of the memory of Man, that ſeveral might have ſaved their Eſtates, and Lives too, would they have ſubſcrib'd to, and own'd but *one Lie*, and yet refus'd it; chuſing rather to die Infamouſly, than prejudice their Conſcience with an *Untruth*. So that it ſeems a great Myſtery to him, that thoſe of his Profeſſion, ſhould have Leave and *Diſpenſations* to Lie and Forſwear themſelves at pleaſure, and yet that they ſhould need nothing elſe but *Lying* and *Perjury*, for the quiet enjoyment of their Eſtates, for the ſaving their Lives, for the obtaining Places of higheſt Command, and greateſt Dignity; ſuch as would be extraordinarily advantagious for their Cauſe, and the intereſt of their Church. And yet that they ſhould generally chuſe rather to forego all theſe ſo conſiderable Conveni-ences, than once *Lie* or *Forſwear* themſelves. And is it not another great Myſtery, that theſe *Diſpenſations* for Lying and Swearing ſhould be ac-cording to the *Receiv'd Doctrine* of his *Church*; and yet that he, or any of his Communion, were never inſtructed nor inform'd of any ſuch Diaboli-cal Point? nay, had never come to the knowledge of it, had it not been for the Information receiv'd from ſome Zealous Adverſaries, ſuch as relate either meerly *upon Truſt*, or elſe ſuch as have receiv'd a *Diſpenſation* of Lying from the Devil, that they might charge the like Doctrine on the Church of *Rome*, and the *Pope*.

XX. Of the Depoſing Power.

HE *believes, that the* Pope *has Authority to* diſpence *with his* Allegiance *to his* Prince; *and that he needs no longer be a* Loyal *Subject, and maintain the Rights, Privileges and Authority of his* King, *than the* Pope *will give him leave. And that if this* Mighty Father *think fit to thunder out an* Excommunication *againſt him, then he ſhall be deem'd the beſt Subject, and Moſt Chriſtian, that can firſt ſhed his Prince's Blood, and make him a* Sacrifice *to* Rome: *and he's but ill rewarded for his pains, who, after ſo Glorious an Atchievement, has not his Name plac'd in the Kalendar, and he Canoniz'd for a Saint. So that there can be no greater Danger to a King, than to have* Popiſh *Subjects, he holding his Life amongſt them, only at the* Pope's *pleaſure.*

'TIS no part of his *Faith* to believe, that the *Pope* has *Authority* to diſpenſe with his *Allegiance* to his Sovereign, or that he can *Depoſe Princes* upon any account whatſoever; giving leave to their Subjects to take up Arms againſt them, and endeavour their ruin. He knows that *Depoſing* and *King-killing* Power has been maintain'd by ſome *Canoniſts*, and *Divines* of his *Church*, and that it is in their *Opinion* lawful, and annex'd to the Papal Chair. He knows likewiſe that ſome *Popes* have endeavor'd to act according to *this* Power. But that this Doctrine, appertains to the *Faith* of his *Church*, and is to be believ'd by all of that *Communion*, is a malicious *Calumny*, a down-right *Falſity*. And for the truth of this, it ſeems to him a ſufficient Argument, that for the few Authors that are Abettors of this Doctrine, there are of his Communion three times the number, that publickly diſown all ſuch *Authority*; beſides ſeveral *Univerſities*, and *whole Bodies* that have ſolemnly condemn'd it; without being in the leaſt ſuſpected of their *Religion*, or of denying any Article of their *Faith*. Thoſe other Authors therefore Publiſh their own *Opinions* in their Books, and thoſe *Popes* acted according to what they judg'd lawful; and all this amounts to no more, than that this Doctrine has been, or is an *Opinion* amongſt ſome of his Church; but to raiſe it to an Article of *Faith* upon theſe grounds, is impoſſible. Let his *Church* therefore anſwer for no more, than what ſhe delivers for *Faith*; let *Prelates* anſwer for their *Actions*, and *Authors* for their own *Opinions*; otherwiſe more *Churches* muſt be charg'd with *Depoſing* and *King-killing* Doctrine, beſides that of *Rome*:

The

The *University* of *Oxford* having found other Authors of *Pernicious Books, and Damnable Doctrines, destructive to the Sacred Persons of Princes, their State and Government*, besides *Jesuits*, as may be seen in their *Decree*, publish'd in the *London Gazette*, *July* 26. 1683. In which they condemn'd twenty seven *false, impious, seditious Propositions, fitted to stir up Tumults, overthrow States, and Kingdoms, to lead to Rebellion, Murder of Princes, and Atheism it self.* Of which number only three or four were ascrib'd to the *Jesuits*: the rest having men of *another Communion* for their *Fathers.* And this Doctrine was not first condemn'd by *Oxford*; What they did here in in the Year 1683. having been solemnly done in *Paris* in 1626. Where the whole Colledge of *Sorbon*, gave Sentence against this Proposition of *Santarellus*; (viz.) *That the Pope, for Heresie and Schism, might depose Princes, and exempt the Subjects from their Obedience*; the like was done by the *Universities* of *Caen*, *Rhemes*, *Poictoirs*, *Valence*, *Bourdeaux*, *Bourges*, and the Condemnation subscrib'd by the *Jesuits.* And *Mariana*'s Book was committed publickly to the flames, by a *Provincial Council* of his own *Order*, for the discoursing the Point of *King-killing* Doctrine *problematically.* Why therefore should this *disloyal* Doctrine be laid to his *Church*, when-as it has been writ against by several hundred single Authors in her *Communion*, and disown'd, and solemnly condemn'd by so many famous *Universities*? And why should the *Actions* of some *few Popes*, with the *Private Opinions* of some *Speculative Doctors*, be so often and vehemently urg'd for the just charging this Doctrine upon the Faith of the *Church of Rome*; which, to a Serious, Impartial Considerer, are only meer Fallacies, capable of Libelling all *Societies* in the World, of overthrowing all States and Kingdoms, and only fit Arguments for Knaves to cheat Fools withal. There Being no Government in the World which might not be easily proved *Tyrannical*; No *Religion*, *Perswasion*, or *Society*, which might not plausibly be indicted of *Atheism*; If the Actions, Pretences, Claims, and Endeavour of some few of their *Governours*, and *Leading Men*; the Opinions, Writings, Phansies of some *Authors*, be allow'd as *sufficient Evidence*, for the bringing in the Verdict of *Guilty* upon the whole. When *Malice* therefore and *Envy* have done their worst in this point, to render the *Papists* bloody and barbarous to the World; yet 'tis certain, after all, that *Popish Princes* sit as safe in their Thrones, enjoy as much Peace and Security, as any *other Princes* whatsoever; And that the *Papists* in *England* can give as good proofs of their Loyalty, as the best of those that clamour so loud against them. They can bid defyance to their Adversaries, to shew any one Person of Honour and Estate amongst them, or even four of any condition whatsoever, that bore Arms against *Charles* the First, during the whole time of his Troubles. They can make good, that there was scarce

any

any amongſt them, that did not aſſiſt his *Majeſty* either with Perſon or Purſe, or both. And they can ſay, that *Charles* the Firſt was murder'd in cold blood by his *Proteſtant* Subjects, after many hundred *Papiſts* had loſt their Lives for the preventing that Butchery, and that *Charles* the Second, being purſued by the *ſame Subjects* for his Life, ſav'd it amongſt the *Papiſts*.

XXI. Of Communion in one kind.

HE *believes, that he is no longer oblig'd to obey* Chriſt's Commands, *than his* Church *will give him leave. And that therefore, tho' Chriſt inſtituted the* Sacrament *under* both kinds, *and commanded it to be receiv'd* ſo *by all; yet he thinks it is not neceſſary, for any to do ſo now, but* Prieſts; *becauſe his Church, forſooth, hath forbidden the Cup to the Laity; And put a ſtop to the Precept of Chriſt, who ſaid,* Drink ye all of this, (*Mat.* 26.) *In ſubmiſſion to which Church-Prohibition, all the poor people of his Communion contentedly reſt, while they ſee themſelves defrauded of great part of that benefit, which Chriſt left them, as his Laſt Will and Teſtament: for the comfort of their poor Souls, and the Remedy of their Infirmities.*

HE believes, that he is oblig'd to obey all the commands of Chriſt: and that neither his *Church*, nor any other *Power* upon Earth can limit, alter, or annul any precept of *Divine Inſtitution*, contrary to the intention of the *Law-giver*. Neither is the *Denial of the Cup to the Laity*, a practiſe any ways *oppoſite* to this his *Belief*: He being taught, that tho' Chriſt inſtituted the *bleſſed Sacrament* under both kinds, and ſo deliver'd it to his *Apoſtles*, who only were then preſent, and whom he had made *Prieſts* juſt before; yet he gave *no command*, that it ſhould be ſo receiv'd by all the *faithful*: But left this *indifferent*, as is evident from his own words, where he attributes the obtaining life everlaſting (the end of the Inſtitution) ſometimes to the receiving under both kinds, ſometimes under *one*: as when he ſays, *If any Man eat of this Bread, he ſhall live for ever. He that eats Me, even he ſhall live by me. He that eats of this bread ſhall live for ever,* (John 6. v. 51, 57, 58.) And a *curious* Reader may find as many Texts for thus *Receiving* under *one kind*, as for the *other*. And St. *Auguſtine* was ſo far of this Opinion, that he ſays, that Chriſt himſelf adminiſtred the *Sacrament* to ſome of his Diſciples, under *one kind* only, *viz.* to thoſe two going to *Emaus*, (*Luk.*

(*Luk. c. last*, 30.) And that the Apostles afterwards did often practise the like, when they assembled, to *break bread*, (*Acts* 2. &c.) Which places *He* and other *Fathers* explicate of the *Sacrament*, (*Aug. l.* 49. *de Conf. Evang.*) And that this was the Custom of the *Primitive* Christians, to give it under *one* kind, to *Children*, to the *Sick*, and that men on a *Journey* us'd so to carry it with them, is attested by all antient Writers, and modern Historians, Nay, he finds, that this was the practice of the *Church*, to Communicate under *one* kind only, or else under *both*, as every one thought good, especially in all *Private Communions*, for the first four hundred years after Christ: and that the first Precept of *Receiving under both kinds*, was given to the Faithful by *Pope Leo* I. in the year 443. and Confirm'd by *Pope Gelasius* in 490. not for the correcting any *Abuse*, that had crept into the *Church*, but for the discovering the *Manichees*, (who being of opinion, that Christ had no true Blood, and that *Wine* was the *Gall* of the Devil,) us'd to lurk among the *Christians*, and receiving under the form of *Bread only*, as the rest did, remain'd un-distinguish'd, till by this Obligation of all Receiving the *Cup*, (which they judg'd unlawful and abominable) they were all detected. And, now, if a thing (till that time *Indifferent*,) was for these Motives determin'd by an *Ecclesiastical Precept*, and so observ'd for many hundred years, without scruple or questioning the *Authority*; why should he doubt to submit to the same *Authority*; when (upon different Motives and Circumstances,) they Issue forth another *Precept*. Few doubt of this, in the matter of *Eating strangled Meats and Blood*; which, tho' forbid by the Apostles, (*Acts* 15.) and so unlawful, is now by another Order, and upon other circumstances, become a thing *Indifferent*, and like other things. And why then should he scruple in this, especially since there's no *Injury* done, nor he defrauded of any thing. For believing the *Real Presence* of Christ in the *Sacrament*, he consequently believes *whole* and living *Jesus* to be *entirely* contain'd under *either Species*: And that (receiving under *one* kind,) he is truly partaker of the *whole Sacrament*, and not depriv'd of either the *Body or Blood* of Christ.

XXII. Of the MASS.

HE *believes, an* insufficiency *in the* Sacrifice *made by* Christ *upon the* Cross: *And that his* Death *will little avail us in order to our Redemption, unless we, by daily* Sacrificing *him to*

HE believes that the *Sacrifice* made by Christ upon the *Cross* was altogether *sufficient*: That by It he Sav'd and Redeem'd us, paying the Debt of sin, and satisfying the Infinite *Justice* of his Father: That by It he procur'd *means* for our Salvation,

his Father, perfect what he began. And therefore little taking notice of St. Paul's *words to the* Hebrews, (Chap. 10. 14.) *where he ſays, that Chriſt our High-Prieſt* by one Oblation hath perfected for ever, them that are ſanctified: *He thinks he ſhall never be ſanctified, but by the* Offering *made by his* Maſs-Prieſts *upon their Altars, when they ſay* Maſs; *and thus wholly relying upon this* Superſtition; (*an invention of ſome crafty* Pope *for the deceiving* Widows *and* Credulous *Women*;) *he is taught to neglect the* Paſſion *of Chriſt, and to put no hopes in his* Merits, *and the work of our* Redemption.

Salvation; which *means* are *Faith* and *Good Works*, and moſt honourable to God, is the *Offering a Sacrifice*. And as Chriſt's *Worſhipping* of God, Chriſt's *Faſting*, Chriſt's *Praying* and *ſuffering* for us, does not hinder or evacuate our *Worſhipping* of God, our *Faſting*, our *Suffering*, our *Praying*, for our ſelves. So neither did his *Sacrifice* hinder or evacuate all *Sacrifices* for ever. But as he inſtituted Faſting, Praying, and ſuffering for his Followers, that by ſo doing, they might apply what he did, to themſelves; ſo alſo he inſtituted a *Sacrifice*; that by It they might apply the merits of *his Sacrifice*, and make it beneficial to their Souls. So that though he firmly believes, that Chriſt offered *Sacrifice* for our Redemption, and *by one only Offering*, (ſpoken of by St. *Paul*) perfected by way of *Redemption* the *Sanctification* of all thoſe that are Sanctified: Yet he alſo believes, that to receive the benefit of this *Offering*, we muſt alſo do *our parts*, by our *Good Works* concurring with Chriſt, ſo becoming *Labourers together with God*, 1 Cor. 3. 9. and in ſome manner *purifying our own ſelves*, 1 Joh. 3. 3. and therefore not omit the *beſt* of all Works, which is *Sacrifice*, proper to none but *God*: Which our Saviour *Jeſus Chriſt* inſtituted at his laſt Supper, when leaving unto us his *Body* and *Blood* under two diſtinct Species of *Bread* and *Wine*, he bequeath'd as a *Legacy* to his Apoſtles, not only a *Sacrament*, but alſo a *Sacrifice*: A *Commemorative Sacrifice*, lively Repreſenting in an *unbloody* manner, the *bloody Sacrifice*, which was offered for us upon the *Croſs*; and by a diſtinction of the Symbols, diſtinctly *ſhewing his death* (Chriſt's) *until he come*. This he gave in charge to his *Apoſtles*, as to the firſt and Chief *Prieſts* of the *New Teſtament*, and to their Succeſſors to Offer; commanding them to do the ſame thing he had there done at his *laſt Supper*, in commemoration of him. And this is the *Oblation*, or *Sacrifice* of the *Maſs*, which has been obſerv'd perform'd, frequented by the Faithful in all Ages, atteſted by the General Conſent of antient *Canons*, univerſal *Tradition*, *Councils*, and the practice

of the whole *Church*, mention'd and allow'd of by all the Fathers *Greek* and *Latine*; and never call'd into question but of late Years; being that *Pure Offering* which *Malachy*, (Prophecying of Christ) foretold should *be offer'd among the Gentiles in every place*, Mal. 1.11. as it is understood by several Fathers, and particularly, S. *Cypr.* l. 1. c. 18. *adverſ. Jud.* S. *Jerom*, S. *Theodoret*, S. *Cyril*, in their Commentaries upon this Text: S. *Auguſtine*, l. 18. c. 15. *de Civit.* S. *Chryſoſt. in Pſal.* 95. and others.

XXIII. Of Purgatory.

HE *believes*, (*contrary to all* Reaſon,) *the* Word *of* God, *and all* Antiquity, *that* (*beſides* Heaven *and* Hell,) *there is a third Place, which his* Church *is pleas'd to call* Purgatory; *a Place intended purely for thoſe of his Communion, where they may eaſily have admittance after this life, without danger of falling into* Hell; *For, that though* Hell *was deſigned firſt, for the puniſhment of Sinners; yet* (*that now, ſince the bleſſed diſcovery of* Purgatory,) Hell *may eaſily be skip'd over; and an Eternal Damnation avoided, for an exchange of ſome* ſhort Penalty *undergone in this* Pope's Priſon; *where he never need fear to be detain'd long; for that, if he has but a friend left behind him, that will but ſay a few* Hail-Maries *for his ſoul, or in his* Teſtament *did but remember to order a ſmall ſum to be preſented to ſome* Maſs-Prieſt; *he never need doubt of being ſoon*

HE believes it damnable to admit of any thing for *Faith*, that is contrary to *Reaſon*, the *Word of God*, and all *Antiquity*: And that the Being of a *Third Place*, (call'd *Purgatory*,) is ſo far from being contrary to all, or any of theſe, that it is atteſted, confirm'd and eſtabliſh'd by them all. 'Tis expreſly in the 2d. *of the Machabees*, c. 12. where Mony was ſent to *Hieruſalem*, that *Sacrifices* might be offered for the ſlain: And 'tis recommended as a *Holy Cogitation to Pray for the Dead.* Now though theſe *Books* are not thought Canonical by ſome, yet St. *Auguſtine* held them as *ſuch*, and ſays they are ſo received by the *Church*, (*l.* 18. *de Civit.*) But whether ſo, or no: One thing is allow'd by all, *viz.* That they contain nothing contrary to *Faith*, and that they were cited by the *Antient Fathers*, for the Confutation of Errors, forming of good Manners, and the explication of the Chriſtian Doctrine: Thus were they us'd by *Origen* for Condemnation of the *Valentinian Hereticks*, (*Orig. in cap.* 5. *Ep. ad Rom.*) thus by St. *Cyprian*, (*Lib. de Exhor. Mart.* c. 11.) thus

by

Releas'd; *For that a* Golden Key *will as infallibly open the Gates of* Purgatory, *as of any other* Prison *whatsoever.*

by *Euseb. Cæsariensis,*) *Lib. Præpar. Evang.* 11. *c.* 15.) thus by St. *Greg. Naz. Ambros.* &c. And he is in a manner certain, that these *Books* would never have been put to *this Use* by these Holy and Learned Fathers; they would never with such confidence have produc'd their *Authority*, nor would they have been read by the *Church* in those *Golden* times, had this Doctrine of a *Third Place*, (and of *Prayers for the Dead*, which they maintain,) been any *Idle Superstition*, a meer *Dream*, contrary to *Reason*, the *Word* of *God*, and *Antiquity*; or had it been any *Error* at all. The being also of a *Third Place* is plainly intimated by our *Saviour*, (*Matth.* 12. 32.) where he says, *Whosoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this World, neither in the World to come.* By which words *Christ* evidently supposes, that (though *these* shall not) yet some sins are forgiven in the *World to come*: Which since it cannot be in *Heaven*, where no *sin* enters; nor in *Hell*, whence there is no Redemption; it must necessarily be some *Middle-state*: And in this sense it was understood by St. *Augustine* nigh twelve hundred Years ago, as is manifest in his Works. (*Civ. Dei. l.* 21. *c.* 13, & 24. *& lib.* 6. *cont. Julian. c.* 15.) so also by St. *Gregory the Great*, (*L.* 4. *Dial. c.* 39.) so by St. *Bernard* against the Hereticks of his time. In the same manner does St. *Augustine* understand those words of St. *Paul*, (1 *Cor.* 3. 15.) *He himself shall be saved: yet so as by fire.* Where he thinks him to speak of a *purging fire*, (*Aug. in Psal.* 37.) So the same *Father* understands that *Prison* of which St. *Peter* speaks, (1 *Pet.* 3. 19.) to be some place of *Temporal Chastisement*, (*Aug. Ep.* 99.) And if this great *Doctor* of the Church in those Purer times, found so often in the Bible, *a Place of Pains, after this Life*, from whence there was *Release*; how can any one say, without great presumption, that the Being of a *Third Place*, is contrary to the *Word* of *God*? Neither can the *Antiquity* of this Doctrine be more justly call'd in question, of which is found so early mention, not only by this Holy Father; but even by others his Predecessors, the Disciples of the Apostles, and the best *Witnesses* of their Doctrine, (*Dionys. l. de Eccl. Hier. c.* 7. *In Actis SS. Perpet. & Felicit.* mention'd and approv'd by S. *Aug. l.* 1. *de Anima & ejus Orig. c.* 10. *l.* 3. *c.* 9. *& l.* 4. *c.* 18. *Tertul. l. de Cor. Mil. c.* 3. *Cypr. Ep.* 66. *ad Cler. Arnob. l.* 4. *cont. Gen. pag. ult.*) and many others quoted at length by the Learned *Natalis Alexand. Tom.* 9. *Hist. Eccl. dissert.* 41.) And as for the *Reason* of this *Tenet*, he is bound to think it does not want it, since he finds it abetted by such Virtuous, Learned and Considering Men, whom he dares not reckon *Fools*; never hearing, that these us'd to *Believe*, but upon very good Grounds and sub-

ſtantial Reaſons. And he thinks he is able to give ſome himſelf, by what he has learn'd from the *Scriptures*, and theſe *Fathers*. For having been taught by theſe; *Firſt*, That when a ſinner is reconcil'd to God, though the *Eternal Puniſhment* due to his ſins, is always remitted, yet there ſometimes remains a *Temporal Penalty* to be undergone. As in the caſe of the *Iſraelites*, (*Num.* 14.) who by *Moſes*'s Prayers obtain'd Pardon for their *Murmuring*, and yet were excluded the *Land of Canaan*. As in the Caſe of *David*, (2 *Sam.* 12.) who was puniſh'd in the loſs of his *Child*, after his *ſin* was *forgiven*. *Secondly*, That there are ſome ſins, which of their own nature are *Light and Venial*, ſuch as *cool* the fervour of *Charity*, but do not *extinguiſh* it, from which even *Holy* Men are not exempt, and of which it is ſaid, that the *Juſt Man falls ſeven times*, (*Auguſtin. Enchir. c.* 70. *& lib. Quæſt, Oct. tr.* 9. 26.) *Thirdly*, That to all ſins, whether great or ſmall, ſome *Penalty* is due to the *Juſtice* of God; who as he has *Mercy* to forgive, has alſo *Juſtice* to puniſh: ſo that as St. *Auguſtin* ſays, (in *Enarr. in Pſal.* 50. *Whoſoever ſeeks to God for mercy, muſt remember that he is juſt, and that his ſin ſhall not paſs unpuniſhed*. *Fourthly*, That generally ſpeaking, few Men depart out of this life, but either with the guilt of ſome light offences and *venial ſins*, or elſe obnoxious to ſome *Temporal Puniſhment* due to former ſins forgiven. From theſe Heads, Diſcourſe leads him immediately to the *Neceſſity* of ſome *Third Place*. For ſince the *Infinite Goodneſs* of God can admit nothing into Heaven, which is not *clean*, and pure from all ſin both *great and ſmall*: And his *Infinite Juſtice* can permit none to receive the *Reward* of *Bliſs*, who as yet are not out of *debt*, but have ſomething in *Juſtice* to *ſuffer*: There muſt of neceſſity be ſome *Place or State*, where Souls, departing this life, pardon'd as to the *Eternal Guilt or Pain*, yet obnoxious to ſome *Temporal Penalty*, or with the guilt of ſome *venial faults*, are *Purg'd and Purify'd* before their Admittance into *Heaven*. And this is what he is taught concerning *Purgatory*. Which, though he knows not, *Where it is*; *of what nature the Pains are, or how long each Soul is detained there*? yet he believes, that thoſe, that are in this Place, being the *Living Members* of Jeſus Chriſt, are reliev'd by the *Prayers* of their Fellow-Members here on Earth, and that the *Charitable Works* perform'd upon their Death-bed, and the Alms diſpos'd on in their *Laſt Will*, are very available afterwards in order to their ſpeedier *releaſe*.

XXIV. Of Praying in an Unknown Tongue.

HE is counſell'd by his Church, to be preſent at Sermons, *but never permitted to hear any, he is able to* underſtand: *they being all deliver'd in an* unknown Tongue. *He is taught to* Pray, *but it muſt be in* Latin. *He is commanded to aſſiſt at the* Church-Service, *and to hear* Maſs, *but it muſt be without underſtanding a word; it being all perform'd in a* Language, *of which he is altogether* Ignorant. *And thus is miſerably depriv'd of all the comfortable Benefits of Chriſtianity:* Hearing, *but without* Underſtanding; Praying, *but without Reaping Fruit; aſſiſting at Publick Aſſemblies, but like a* Stock *or a* Stone, *without feeling, or any the leaſt ſenſe of Devotion.*

HE is counſell'd by his Church to be preſent at *Sermons*, ſuch as he is able to underſtand, they being always deliver'd in the *Vulgar Language* of every Country: In *France*, *French*: in *Spain*, *Spaniſh*: in *Italy*, *Italian*: in *England*, (if permitted) *Engliſh*. They being purely intended for the *good Inſtruction* of the Congregation preſent. He is taught to *Pray*, and always provided of ſuch Books of Devotion as he is capable of underſtanding; every Nation being well furniſhed with ſuch helps, extant in the Language proper to the Country. He is commanded to aſſiſt at the Church-Service, and to hear *Maſs*; and in this he is inſtructed, not to underſtand the *Words*, but to know *what is done*. For the *Maſs* being a *Sacrifice*, wherein is daily commemorated the *Death* and *Paſſion* of Chriſt, by an *Oblation*, made by the Prieſt, of the *Body* and *Blood* of the Immaculate *Lamb*, under the Symbols of Bread and Wine, according to his own *Inſtitution*: 'tis not the buſineſs of the Congregation preſent, to imploy their *Ears* in attending to the *Words*, but their *Hearts* in contemplation of the *Divine Myſteries*, by raiſing up fervent affections of Love, Thankſgiving, Compaſſion, Hope, Sorrow for ſins, Reſolutions of amendment, *&c.* That thus having their Heart and Intention united with the Prieſts, they may be partakers of his *Prayers*, and of the *Sacrifice* he is then offering; than which, he believes nothing is more acceptable to God, or beneficial to true Believers. And for the raiſing of theſe affections in his Soul, and filling his Heart with the extaſies of Love and Devotion, he thinks in this caſe, there's little need of Words; a true *Faith*, without theſe, is all-ſufficient. Who could but have burſt forth into Tears of Love and Thankſgiving, if he had been preſent while our Saviour was tyed

to

to the *Pillar*, *Scourg'd* and *Tormented*, though he open'd not his mouth to the By-ſtanders, nor ſpake a word? who would have needed a *Sermon* to have been fill'd with *Grief* and *Compaſſion*, if he had ſeen his *Saviour* expos'd to the *ſcorn* of the *Jews*, when he was made a bloody ſpectacle by *Pilate*, with, *Ecce homo*, *Lo the Man*? Who could have ſtood cold and ſenſeleſs, upon Mount *Calvary*, under the *Croſs*, when his *Redeemer* was hanging on it, though he had heard, or not underſtood a word that he ſpoke? Does any one think that thoſe *Holy Women*, who follow'd their *Lord*, in theſe ſad Paſſages, and were Witneſſes of his Sufferings, wanted Holy Affections in their Souls, becauſe he ſpoke not; or were they ſcandaliz'd at his *ſilence*? Was not their *Faith* in him that ſuffer'd, by which they believ'd him to be *Chriſt Jeſus*, true God and Man, laying down his life for the *Redemption* of Man, ſufficient to excite in their Souls all the Paſſions due from a ſinful Creature, to his bleeding Redeemer, to his Crucified *Jeſus*? The like *Faith* alſo is ſufficient to fill him with Devotion, when he is preſent at the Holy *Sacrifice* of the *Maſs*: For believing, that Chriſt is there *really preſent* before him, under the Species of *Bread and Wine*, and that *He* that lies upon the Altar, is the *Lamb of God that takes away the ſins of the World*; What need of more, to quicken in his Soul all the *Affections* of a *Devout Lover*? Can he behold his *Redeemer* before him, and not break forth into *Love* and *Thankſgiving*? Can he ſee him, that gives ſight to the Blind, health to the Sick, and life to the Dead, and yet ſtand ſtill ſenſeleſs and un-mov'd, without putting any *Petition* to him, without asking any thing, for his *blind*, *ſick and ſinful Soul*? Can he believe that he that gives his life for the World, and died for our ſins, is there before him, and not be touch'd with *ſorrow* and *contrition* for his *Offence*,? Can he ſee commemorated every *doleful paſſage* of his Saviour's *ſufferings*, in the ſeveral *Miſteries* of the *Maſs*, and yet not be fill'd with *grief* and *compaſſion*? Is not *Jeſus* welcom to a devout Soul, although he come in *ſilence*? Is not the *Preſence* of Chriſt, a more forcing motive to a *Chriſtian*, than any *Humane Words* could be? And if he muſt needs have *Words*, let him behold with the eye of *Faith* the *gaping Wounds* of his *Redeemer*, and ſee if thoſe *ſpeak* nothing to his *Soul*? If they do not, 'tis becauſe he wants *Faith*. It nothing therefore concerns his *Devotion*, that the *Maſs* is ſaid in *Latine*: If the *Church* has order'd it thus, ſo to preſerve *Unity*; as in *Faith*, ſo in the *External Worſhip* of God, and to prevent *alterations* and *changes*, which it would be expos'd to, if in *Vulgar Languages*, and other good Reaſons; What's that to him? He ſhould receive but little advantage, if it were in his *Mother Tongue*. For beſides, that the greateſt part is ſaid in ſo *low a voice*, that it is not poſſible he ſhould hear it; the *Words* do not belong to him, That's only the Prieſt's *Office*; and the *Obligation* is, to accompany

company the Prieſt in *Prayer*, and *Spirit*, to be a *joint-Offerer* with him, to contemplate the *Myſteries* there repreſented, and to excite in his Soul Devotions according to the exigency of every Paſſage: According to the Directions he finds in his *Engliſh* Prayer-Books, of which there are extant great variety, ſet forth for the help of the *Ignorant*; by which they are taught the *meaning* of every Part and Ceremony of the *Maſs*, and how to apply their Devotions accordingly. And if at any time he be preſent at other *publick Devotions*, as the *Church-Offices*, the *Litanies*, *ſolemn Thankſgivings*, *Exequies*, &c. which are all perform'd in *Latine*; or ſhould ſay any *private Prayers*, or ſing an *Hymn* in the ſame Language, which he ununderſtands not; yet is he taught that this may be done, with great *benefit* to his Soul, and the acceptance of God; if at theſe occaſions he does but endeavour to raiſe his thoughts to *Heaven*, and fix his heart upon his Maker. For that God does not reſpect the *Language* of the *Lips*, but of the *Heart*, does not attend the motion of the *Tongue*, but of the *Mind*; and if *theſe* be but directed to him in *Thankſgiving*, in *Praiſing*, in *Petitioning*, in *Humiliation*, in *Contrition*, and ſuch like Acts, as circumſtances require, he need not doubt but that God accepts his *Prayers* and *Devotions*. It being an undeniable thing, that, to ſay Prayers *well* and *devoutly*, 'tis not neceſſary to have attention on the *Words*, or on the *Senſe* of the Prayers; But rather purely on *God*: Of theſe three *Attentions*, this *laſt* being approv'd by all, as of greateſt perfection, and moſt pleaſing to God. And this he can have, whether he underſtands the Words or no. It being very uſual and eaſie for a *Petitioner* to accompany his *Petition* with an earneſt deſire of obtaining his ſuit, though the *Language* in which it is worded, be *unknown* to him.

XXV. Of the Second Commandment.

HE *is kept in* Ignorance, *as to an* Eſſential *part of his* Duty *towards* God; *never being permitted to know the* Commandments, *but by* halves. *For in the Books deliver'd to him for his Inſtruction*, (*ſuch are* Catechiſms *and* Manuals,) *the* Second Commandment *is wholly* left out; *And he by this means*, HE is inſtructed in his *whole Duty* towards *God*, and moſt eſpecially in the *Ten Commandment*. He is taught to underſtand them all and every one: that there's an Obligation of obſerving them, under pain of eternal Damnation; and that whoſoever breaks any *one* of them, loſes the Favour of God, and as certainly hazards the loſs of his Soul, as if he broke them all. And though in the ſhort *Catechiſms* and *Manuals*

Superstitious Worship, *and is taught to fall into all sorts of down-right* Idolatry. *And then the* Commandments *he does learn, are in such* disorder, *by a confusion of the two first into one, and a cutting the* last *into Two, by putting only three in the* first Table, *and seven in the* Second: *That no reason can be able to justify this mangling and chopping, in opposition to all* Authority *and* Antiquity.

Manuals, in which the whole *Christian Doctrine* is deliver'd in the most compendious and easie method, in condescendence to weak Memories, and low Capacities; the *Second Commandment* (as 'tis reckon'd by some) be wholly omitted: Yet is it to be seen at length in other Catechisms, and Doctrinal Books, to be met with every-where in great plenty. And if any one should chance not to see any of these, yet would he be out of of all danger of falling into any *Superstitious Worship* or *Idolatry*: for that having read his *First Commandment*, *Thou shalt have no other Gods before me*; he is taught, that by this, he is commanded to Serve, Love, Adore and Worship one *only* True, Living and Eternal God, and no more: That 'tis forbidden him, to Worship any *Creature* for a *God*, or to give it the honour due to God; and that whosoever Worships any *Idols*, *Images*, *Pictures*, *or any graven thing* (whatsoever the Object be, whether in Heaven above, in the Earth beneath, or in the Waters under the Earth) for God, breaks the *Commandment*, by committing *Idolatry*, and stands guilty of an inexcusable and most damnable sin. Now having been taught, that this is the intent of the *first Precept* of the *Decalogue*, he thinks there can be but little danger of his becoming *Superstitious* in his Worship, or an *Idolator*, for want of the *Second*; there being nothing in this, but what he is fully and expresly instructed in, by having learn'd the *First*: it being rather an *Explication* of this, than any *New and Distinct Precept*: And for this reason he finds them in his Books, put together as *One*, or rather as the *first Commandment*, with its *explication*; by which means it comes about, that there are only *Three* in the *first Table*, teaching him his *Duty* towards *God*; and *seven* in the *latter*, concerning his *Duty* to his *Neighbour*; which is the *Division* assign'd by St. *Augustine*. And tho' St. *Hierom* observes not this method, but divides them into *Four* and *Six*; yet there being no direction in *Scripture* concerning the *Number* of the *Commandments*, to be assign'd to *each Table*; nor to let us know, which is the *first*, which the *second*, which the *third* Commandment, or which the *last*. He is taught, that 'tis but an *unnecessary* trouble, to concern himself about the *Number* of them, or *Division*, when-as his whole business ought to be, the *Observance* of them in his Life and Conversation.

XXVI. Of

XXVI. Of Mental Reſervations.

HE *is taught to keep no Faith with any that are reputed* Hereticks *by his* Church; *and that whatſoever* Promiſes *he has made, tho' never ſo poſitive and firm, with this ſort of People, he may Lawfully break, and cheat and cozen them without any ſcruple. And though he muſt not do this by down-right* Lying, *and telling Untruths; for that would be a ſin; yet he may make uſe of any indirect ways, ſuch are* diſſimulation, Equivocations, *and* Mental Reſervations, *and by theſe means draw them into his ſnares; And this without fear of offending* God, *who is well pleas'd, with theſe kind of pious Crafts, allows of theſe Holy cheats,*

HE is taught, to keep Faith with all ſorts of People, of whatſoever *Judgment* or *Perſwaſion* they be, whether in Communion with his *Church*, or no; he is taught to ſtand to his Word, and obſerve his *Promiſe* given, or made to any whatſoever: and that he cannot cheat or cozen, whether by *diſſembling*, *equivocations*, or *mental reſervations*, without defiance of his own Conſcience, and the violation of God's *Law*. This is the Inſtruction he receives from the *Pulpit*, the *Confeſſionary*, and his Books of Direction. The holy *Francis Sales*, in his *Introduction to a Devout Life*, (*p.* 3. *c.* 30.) tells him plainly, *Let your Talk be courteous, frank, ſincere, plain and faithful, without double dealing, ſubtilty or diſſembling*: This he is taught to obſerve and practiſe, and that without this, 'tis not poſſible to pleaſe God. In the Catechiſm *ad Parochos*, compil'd by order of the Council of *Trent*, and recommended to all Pariſh-Prieſts for the inſtruction of the Faithful, he is taught, that by the *Eighth Commandment* he is forbidden all *diſſimulation*, whether in Word or Deed; that *cum ſcelere conjuncta ſunt*, to *ſpeak* or *do* otherwiſe than for the intimation of what is in the mind, is abominable and wicked. That no man ſhall bear *falſe witneſs* againſt his Neighbour, whether he be *Friend* or *Enemy*. And Pope *Innocent* XI, in a Decree iſſued forth the Second of *March*, *Anno* 1679. has ſtrictly commanded all the Faithful in virtue of his holy Obedience, and under pain of incurring the Divine Vengeance, that they never Swear *equivocally*, or with any *mental reſervation*, upon no account or pretended convenience whatſoever: And that if any preſume either publickly or privately to teach or maintain the Doctrine of Swearing with *equivocations* or *mental reſervation*, that they *de facto* incur Excommunication *latæ Sententiæ*, and cannot be abſolv'd by any, but the Pope himſelf, except-

ting at the hour of death. He is taught therefore to speak plainly and sincerely, without *dissimulations*, *equivocations*, *mental reservations*, or any such like *Artifices*, which cannot be but very injurious to all *Society*, and displeasing to the *First Truth*. And now if any *Authors* in communion with his *Church*, be produced as Patrons of inward Reserves, and grand Abettors of these mental *Juggles*, let them hold up their hands, and answer for themselves: Their *Church* has declar'd for no such Doctrine, and is no more to be charg'd with their extravagant *Opinions*, than with the unexemplar lives of other her *Members*, whose *irregularities* are not at all deriv'd from their *Religion*, but from the neglect of their own corrupt Inclinations, and giving way to the temptations of their Enemy.

XXVII. Of a Death-Bed-Repentance.

HE *is bred up in a total neglect of the service of God, of all Virtue and Devotion, while he is well, and in good health; upon presumption of a* Death-bed-repentance, *and a confidence, that all his sins will be certainly forgiven, if he can but once say,* Lord have mercy upon me, *at the* last hour. *And 'tis a sufficient encouragement to him, to rely wholly upon this, to see that there is no such* profligate Villain, *none that has liv'd, tho' to the heighth of wickedness and debauchery of his* Communion; *but at his death he shall be assisted by a* Priest, *and shall receive an* Absolution *from all his sins, with an absolute promise of being soon admitted to* Bliss, *and Reigning with Christ, if he can but once* say, *he is* sor-

HE is bred up in the Service and Love of God, taught to work his Salvation in *fear* and *trembling*, to provide in health-time against the *last hour*, and by no means to rely upon a *Death-bed-Repentance*; for that Men, (generally speaking,) as they live, so they die; and 'tis to be fear'd greatly, that those, who neglect God Almighty, and forsake him all their *life-time*, will never find him at their death. So that, (with St. *Augustine*,) he doubts the Salvation of as many as defer their Conversion till that hour, and has no encouragement at all to do it. However, if any are found, that have been so neglectful of their Duty, as to put off this great business of *Eternity* to the *last moment*: He is taught, that, in Charity, they ought to have all *assistance* possible, to put them in mind of their condition, to excite them to a hearty detestation of all their Offences: To let them know that, tho' they deserve Hell-fire in punishment

ry; *or if his Voice fail him, signifie as much by a* Nod *of* his *Head, or the* Motion *of a Finger.*

ment of their wickedness, yet that they ought by no means *Despair*, for that God is merciful; and, who knows, but if they heartily call upon him, and endeavour for a sincere Repentance, with an humble confidence on the *Merits* and *Passion* of *Jesus Christ*, he may hear their Prayers, shew them mercy, and give them time to repent. These are all the Promises can be given in this point; and this, is what he sees daily practic'd; And if some, by these means, are preserv'd from falling into despair, 'tis well; But as for any receiving from hence, encouragement of coming into the *like circumstances*, he thinks there's but little danger; especially since there's nothing so often repeated in Books, no more common Subjects for Sermons, than the displaying the manifold perils of *delaying* ones *Conversion*, and putting off *Repentance* till the *last hour*.

XXVIII. Of Fasting.

HE *is contented with the appearance of Devotion; and looking not beyond the name of* Mortification, *he sits down well satisfied with the* shadow, *without ever taking care for the* substance. *And this, being a great Pretender to* Fasting, *and the* Denial *of* himself, *he thinks he has sufficiently complied with his Duty in this point, and made good his claim; if he has but abstain'd from* Flesh; *And tho' at the same time, he Regales himself at Noon, with all variety of the* choicest Fish, *and stuffs himself at Night with the best* Conserves, *and delicatest* Junkets, *and drinks all day the pleasantest* Wines, *and other* Liquors: *yet he per-*

HIS *Church* teaches him, that the *Appearance* of Devotion, the Name of *Mortification*, and pretence to it, are only vain and fruitless things, if they are not accompanied with the *substance*. And that 'tis but a very lame compliance with the Ecclesiastical Precept of *Fasting*, to abstain from *Flesh*, unless all other *Excesses* are at the same time carefully avoided. 'Tis true, his *Church* has not forbidden on these days the *drinking of Wine*, but permits a moderate use of it, as at other times; But is so far from giving liberty to any of her *Flock* of committing *Excesses*, that she declares *Drunkenness* and all *Gluttony* whatsoever, to be more *hainous* and *scandalous* sins on *such Days*, than on any other: They being expresly contrary, not only to the *Law of God*, but also to the intention of the *Church*, which

ſwades himſelf, that he is a truly Mortified *Man, that he has moſt Chriſtian-like commemorated the* bitter Death *and* Paſſion *of his* Redeemer, *and done a work of great force, in order to the* ſuppreſſing *his corrupt Inclinations, and* ſatisfying *for the* Offences *of his Life paſt. Nay, he has ſuch a prepoſterous conceit of things, that he believes it a greater ſin to eat the leaſt bit of* Fleſh *on a* Faſting-day, *than to be down-right* Drunk, *or commit any other* Exceſs: *as having leſs ſcruple of breaking the* Commandments *of* God, *than of violating any* Ordinance *of the* Pope, *or any* Law *of his* Church.

appoints theſe times for the retrenching Debaucheries and conquering our vicious Appetites. And now if any of his *Profeſſion*, make leſs Scruple of being *Drunk* on a *Faſting-day*, than of eating the leaſt *bit of Fleſh*; he knows nothing more can be ſaid of them, than of many others, who will not break the *Sabath day* by doing any *ſervile Labour* on it, for all the World, looking on this as a moſt *Damning ſin*; and yet at the ſame time, have little ſcruple of *Swearing*, *Curſing*, *Lying*, or *revelling* the greateſt part of the day. Which is not, becauſe they have more liberty for theſe, than the former; they being all moſt wicked Offences; but becauſe they that do thus, are but Chriſtians *by halves*, who with a kind of *Phariſaical* and *Partial Obedience*, ſeem to bear ſome of the *Commandments* moſt zealouſly in their *Hearts*, while others they trample under their *feet*; ſcrupling many times at a *Moat*, and on other occaſions, paſſing by a *Beam* undiſcern'd: For which their *Church* is not to be accountable, but They themſelves, as being guilty of a wilful blindneſs, and a moſt unchriſtian negligence. This is the real caſe of ſuch of his *Communion*, who, on days of *Humiliation*, while they abſtain from *Fleſh*, yet give ſcandal by their *Intemperateneſs*. They have a Command of God, by which they are oblig'd on *all days* to live *ſoberly*, and to avoid all *Gluttony* and *Drunkeneſs*; and on *Faſting-days*; beſides this Command of God, they have a *Church-precept*, by which they are bound (if able) to eat but *one Meal* in a day, and that *not of fleſh*. And now if ſome are ſo inconſiderate and careleſs, as to be ſcrupulouſly obſervant of one of theſe Commands, and wholly negligent of the *other*; 'tis not becauſe their *Religion* teaches them to do ſo, (which deteſts and condemns all ſuch *ſcandalous partiality*, and complying with their Duty *by halves*) but becauſe they ſhut their ears to all good Inſtruction, and chuſe rather to follow their own corrupt Appetites, than the wholſom Doctrine of their *Church*.

XXIX. Of

XXIX. Of Diviſions and Schiſms in the Church,

HE is of a Religion, in which there are as many Schiſms *as* Families: *And they are ſo divided in their* Opinions, *that commonly, as many as meet in company, ſo many ſeveral Tenets are maintain'd. Hence ariſe their Infinite and endleſs* Diſputes; *and the diſagreement of their* Divines, *who pretend to give a true and ſolid explication of the* Myſteries *of the Chriſtian* Faith, *and yet differ in as many* Points *as they write of. Beſides, what variety of Judgements are there in their* Religious Houſes *and* Cloiſters, *none agreeing with another, in their* Foundation, Inſtitution, *and* Profeſſion? *This being of the* Religion *of St.* Dominick, *That of St.* Francis, *a Third of St.* Bernard, *Others of St.* Benedict; *and ſo without number; ſo that as many* Orders, *as many* Religions. *And yet they pretend to* Chriſtian Unity, *amidſt this* diverſity *growing upon them every day.*

HE is of a Religion, in which there are no *Shiſms* or *Separations*; all the *Members* of it (however ſpread through the World) agreeing like *one man*, in every *Article* of their *Faith*, by an equal *ſubmiſſion* to the Determinations of their *Church*. And no one of them, tho' moſt Learned and Wiſe, ever following any other *Rule* in their *Faith* beſides this, *of aſſenting to all, that the Church of God, planted by* Chriſt, *aſſiſted and protected by the* Holy Ghoſt, *propoſed to the Faithful to be believ'd, as the Doctrine of the Apoſtles, and receiv'd as ſuch in all Ages.* Which is, all unanimouſly to *believe as the Church of God believes.* No one of his *Communion* ever doubting of this, or ſcrupling to receive any thing, after his *Churches Declaration.* And now, tho' they all thus conſpire in every *point of Faith*; yet there is great *diverſity* among *School-men* in their *Divinity-points* and *Opinions* of ſuch matters, as are no *Articles* of *Faith*, and have no relation to it, but as ſome *circumſtance* or *manner*; which being never *defin'd* by their Church, may be maintain'd ſeverally, either *this* or *that* way, without any breach of *Faith*, or injury to their *Religion*: And of theſe things only they diſpute, and have their Debates in manner of a *School-Exerciſes*, without any diſagreement at all in their *Belief*, but with a perfect *Unity*. The like *Unity* is there amongſt their *Religious Orders*, all which ſay the ſame *Creed*, own the ſame *Authority* in the *Church* of *Chriſt*; and in every thing profeſs the ſame *Faith*; and have no other differences, than as it were of

ſo

so many several steps, or degrees, in the practice of a Devout and Holy life. Some being of a more *Severe* and *Strict* Discipline, others of a more *Gentle* and *Moderate*. Some spending more time in *Praying*, others more in *Watching*, others more in *Fasting*; some being intended for the *Catechising*, and breeding up of Youth; others for taking care of *Hospitals*, and looking after the *Sick*; others for going amongst *Infidels*, and Preaching to them the *Gospel* of *Christ*, and for such like Pious and Christian Designs, to the greater Glory and Honour of God. Which differences make no other difference in the several Professors, than there was between *Mary* and *Martha*, who expres'd their Love and Service to their *Lord* in a very different imploy; but both commendably, and without any danger of prejudicing the *Unity* of their *Faith*.

XXX. Of Fryars and Nuns.

HE is taught to have a high esteem for all those of his Communion, who cloistering themselves up, become Fryars *and* Nuns; *a sort of People, who call themselves* Religious, *and are nothing but a* Religious Cheat; *under the cloak of Piety, and pretence to Devotion, deceiving the World; and living to the height of Wickedness, under the notion of* Saints. *They vow* Chastity, Poverty *and* Obedience, *and observe nothing less; but live in all respects so irregular and scandalous, that were there to be taken a compendious draught of all the Luxury, Pride, Covetousness, Irreligion, and other Vices, through the whole World, it might be model'd according to what is acted between any of these* 4 Walls, *in which these* Recluses *live,*

HE is taught to have a high esteem for those of his Communion, who undertake that sort of life, which according to Christ's own direction, and his Apostles, is pointed out as the *best*. A sort of People, who endeavour to perform all that God has *Commanded*, and also what he has *Counsell'd*, as the *better*, and in order to more *perfection*. They hear Christ declaring the danger of *Riches*; they therefore embrace a *voluntary Poverty*, and lay aside all Titles to Wealth and Possessions. St. *Paul* Preaches, That *he that giveth not his Virgin in Marriage, doth better than he that does; and that she that is unmarried cares for the things of the Lord, how she may be holy, both in body and spirit:* They therefore chuse a *single state*, Consecrating their *Virginity* to God; that so they may be wholly intent on his service, and be *careful how to please him*; while she that is married *cares for the things of the World, how she may please her Husband*, 1 Cor. 7. 32, 33, 34, 38.

The

without danger of omitting any thing, that is wicked and unchristian.

The Gospel Proclaims, that those that will *follow Christ*, *must deny themselves*; they therefore renounce their *own wills*, and without respect to their own proper inclinations, pass their life in a *perpetual Obedience*. And because the World is corrupt, so that to a pious Soul, every business is a *Distraction*, every diversion a *Temptation*, and more frequently the provocations to *Evil*, than Examples to *Good*; they therefore retire from it as much as possible, and confining themselves to a little Corner or Cell, apply themselves wholly to Devotion, making *Prayer* their business, the *Service* of *God* their whole imploy, and the *Salvation* of their *Souls* their only design. And now, if in these *Retirements*, where every thing is order'd as it may be most advantageous for the promoting *Virtue* and *Devotion*, nothing permitted that is likely to prove a disturbance to Godliness, or allurements to Evil, yet some live *scandalously*, and give *ill example* to the World: What can be said, but that no *State* can secure any Man; and that no such provision can be made in order to a *Holy Life*, but it may be *abus'd*? But yet he does not think that such *abuses*, and the viciousness of some, can be argument enough to any just and reasonable Man, to condemn the *whole*, and the *Institution* it self. Is not *Marriage* abus'd an infinite number of ways, and many forc'd to embrace this state, or at least to accept of such particular Persons contrary to their own choice and liking? Is there any state in this World, any Condition, Trade, Calling, Profession, Degree, or Dignity whatsoever, which is not abus'd by some? Are *Churches* exempt from abuses? Are not *Bibles* and the *Word* of *God* abus'd? Is not *Christianity* it self abus'd, and even the *Mercy* of *God* abus'd? If therefore there is nothing so Sacred and Divine in the whole World, which wicked and malicious Men do not pervert to their ill designs, to the high dishonour of God, and their own Damnation: How can any one upon the meer consideration of some abuses, pass Sentence of Condemnation against a thing, which otherwise is *Good* and *Holy*? 'Tis an undeniable truth, that to embrace a Life exempt, as much as can be, from the turmoils of the World; and in a quiet retirement to Dedicate ones self to the *Service* of *God*, and spend ones days in *Prayer* and *Contemplation*, is a most commendable undertaking, and very becoming a *Christian*. And yet, if some, who enter such a course of life as this, fall short of what they pretend, and instead of becoming eminent in Virtue and Godliness, by their un-exemplar lives, prove a *Scandal* to their *Profession*: Is their *Rule* and *Institution* to be condemned; or rather, they who swerv'd from it? No let not the Dignity of an *Apostle*, suffer for the fall of *Judas*: Nor the *Commandments* lie under an aspersion upon the account of those that break them.

XXXI. Of

so many several steps, or degrees, in the practice of a Devout and Holy life. Some being of a more *Severe* and *Strict* Discipline, others of a more *Gentle* and *Moderate*. Some spending more time in *Praying*, others more in *Watching*, others more in *Fasting*; some being intended for the *Catechising*, and breeding up of Youth; others for taking care of *Hospitals*, and looking after the *Sick*; others for going amongst *Infidels*, and Preaching to them the *Gospel* of *Christ*, and for such like Pious and Christian Designs, to the greater Glory and Honour of God. Which differences make no other difference in the several Professors, than there was between *Mary* and *Martha*, who express'd their Love and Service to their *Lord* in a very different imploy; but both commendably, and without any danger of prejudicing the *Unity* of their *Faith*.

XXX. Of Fryars and Nuns.

HE is taught to have a high esteem for all those of his Communion, who cloistering themselves up, become Fryars *and* Nuns; *a sort of People, who call themselves* Religious, *and are nothing but a* Religious Cheat; *under the cloak of Piety, and pretence to Devotion, deceiving the World; and living to the height of Wickedness, under the notion of* Saints. *They vow* Chastity, Poverty *and* Obedience, *and observe nothing less; but live in all respects so irregular and scandalous, that were there to be taken a compendious draught of all the Luxury, Pride, Covetousness, Irreligion, and other Vices, through the whole World, it might be modell'd according to what is acted between any of these* 4 Walls, *in which these* Recluses *live,*

HE is taught to have a high esteem for those of his Communion, who undertake that sort of life, which according to Christ's own direction, and his Apostles, is pointed out as the *best*. A sort of People, who endeavour to perform all that God has *Commanded*, and also what he has *Counsell'd*, as the *better*, and in order to more *perfection*. They hear Christ declaring the danger of *Riches*; they therefore embrace a *voluntary Poverty*, and lay aside all Titles to Wealth and Possessions. St. *Paul* Preaches, That *he that giveth not his Virgin in Marriage, doth better than he that does; and that she that is unmarried cares for the things of the Lord, how she may be holy, both in body and spirit:* They therefore chuse a *single state*, Consecrating their *Virginity* to God; that so they may be wholly intent on his service, and be *careful how to please him*; while she that is married *cares for the things of the World, how she may please her Husband*, 1 Cor. 7. 32, 33, 34, 38.

The

without danger of omitting any thing, that is wicked and unchristian.

The Gospel Proclaims, that those that will *follow Christ*, *must deny themselves*; they therefore renounce their *own wills*, and without respect to their own proper inclinations, pass their life in a *perpetual Obedience*. And because the World is corrupt, so that to a pious Soul, every business is a *Distraction*, every diversion a *Temptation*, and more frequently the provocations to *Evil*, than Examples to *Good*; they therefore retire from it as much as possible, and confining themselves to a little Corner or Cell, apply themselves wholly to Devotion, making *Prayer* their business, the *Service* of *God* their whole imploy, and the *Salvation* of their *Souls* their only design. And now, if in these *Retirements*, where every thing is order'd as it may be most advantageous for the promoting *Virtue* and *Devotion*, nothing permitted that is likely to prove a disturbance to Godliness, or allurements to Evil, yet some live *scandalously*, and give *ill example* to the World: What can be said, but that no *State* can secure any Man; and that no such provision can be made in order to a *Holy Life*, but it may be *abus'd*? But yet he does not think that such *abuses*, and the viciousness of some, can be argument enough to any just and reasonable Man, to condemn the *whole*, and the *Institution* it self. Is not *Marriage* abus'd an infinite number of ways, and many forc'd to embrace this state, or at least to accept of such particular Persons contrary to their own choice and liking? Is there any state in this World, any Condition, Trade, Calling, Profession, Degree, or Dignity whatsoever, which is not abus'd by some? Are *Churches* exempt from abuses? Are not *Bibles* and the *Word* of *God* abus'd? Is not *Christianity* it self abus'd, and even the *Mercy* of *God* abus'd? If therefore there is nothing so Sacred and Divine in the whole World, which wicked and malicious Men do not pervert to their ill designs, to the high dishonour of God, and their own Damnation: How can any one upon the meer consideration of some abuses, pass Sentence of Condemnation against a thing, which otherwise is *Good* and *Holy*? 'Tis an undeniable truth, that to embrace a Life exempt, as much as can be, from the turmoils of the World; and in a quiet retirement to Dedicate ones self to the *Service* of *God*, and spend ones days in *Prayer* and *Contemplation*, is a most commendable undertaking, and very becoming a *Christian*. And yet, if some, who enter such a course of life as this, fall short of what they pretend, and instead of becoming eminent in Virtue and Godliness, by their un-exemplar lives, prove a *Scandal* to their *Profession*: Is their *Rule* and *Institution* to be condemned; or rather, they who swerv'd from it? No let not the Dignity of an *Apostle*, suffer for the fall of *Judas*: Nor the *Commandments* lie under an aspersion upon the account of those that break them.

XXXI. Of

XXXI. Of Wicked Principles and Practices.

HE *is Member of a* Church *which is called* Holy; *but in her* Doctrine *and* Practices *so* Foul *and* Abominable, *that whosoever admires her for* Sanctity, *may upon the same grounds do homage to Vice it self. Has ever any Society since Christ's time, appear'd in the World so black and deform'd with Hellish Crimes as she? Has not she outdone even the most Barbarous Nations and Infidels, with her Impieties, and drawn a scandal upon the name of* Christian, *by her unparallel'd Vices? Take but a view of the horrid Practices she has been engag'd in of late years; consider the* French *and* Irish *Massacres, the Murders of* Henry III. *and* IV. *Kings of* France, *the* Holy League, *the* Gun-powder-Treason, *the* Cruelty *of Queen* Mary, *the* Firing *of* London, *the* late Plot *in the Year* 1678. *to subvert the* Government, *and destroy His* Majesty; *the death of Sir* Edmundbury Godfrey; *and an infinite number of other such-like Devellish Contrivances; And then tell me, whether that* Church, *which has been the Author and*

HE is Member of a *Church*, which, according to the 9th. Article of the *Apostles Creed*, he believes to be *Holy*; and this not only in *Name*, but also in *Doctrine*; and for witness of her Sanctity, he Appeals to her *Councils*, *Catechisms*, *Pulpits*, and *Spiritual Books* of Direction; in which the main design is, to imprint in the hearts of the Faithful, this comprehensive *Maxim* of Christianity; *That they ought to love God above all things, with their whole Heart and Soul; and their Neighbour as themselves.* And that none flatter themselves, with a confidence to be sav'd by *Faith alone*, without living *Soberly*, *Justly*, and *Piously*; as 'tis in the Council of *Trent*, *Sess. 6. c. 11.* So that he doubts not at all, but that as many as live according to the *Direction* of his *Church*, and in observance of her *Doctrine*, live *Holily* in the Service of, and Fear of God; and with an humble confidence in the *Merits* and *Passion* of their *Redeemer*, may hope to be receiv'd after this Life, into Eternal Bliss. But that *all* in Communion with his *Church* do not live thus *Holily*, and in the fear of God, he knows 'tis too, too evident; there being many in all places, wholly forgetful of their Duty, giving themselves up to all sorts of Vice, and guilty of most horrid Crimes. And tho' he is not bound to believe all to be *Truth*, that is charg'd upon

Promoter of ſuch Barbarous Deſigns, ought to be eſteem'd Holy, *and reſpected for Piety and Religion, or rather be condemn'd for the* Miſtereis *of* Iniquity, *the* Whore *of* Babylon, *which hath polluted the Earth with her Wickedneſs, and taught nothing but the Doctrine of Devils? And let never ſo many pretences be made; yet 'tis evident, that all theſe Execrable Practices have been done according to the known Principles of this* Holy Church, *and that her greateſt Patrons, the moſt Learned of her* Divines, *her moſt Eminent* Biſhops, *her* Prelates, Cardinals, *and even the* Popes *themſelves, have been the chief Managers of theſe Helliſh Contrivances. And what more convincing Argument that they are all well approved, and conform to the* Religion *taught by their* Church.

them by *Adverſaries*; there being no *Narrative* of any ſuch Deviliſh Contrivances and Practices laid to them, wherein *Paſſion* and *Fury* have not made great *Additions*; wherein things *Dubious*, are not improv'd into *certainties*, *Suſpicions* into *Realities*, *Fears* and *Jealouſies*, into *Subſtantial Plots*, and *down-right Lies*, and *Recorded Perjuries* into *Pulpit*, nay *Goſpel-Truths*. Yet really thinks, that there has been Men of his *Profeſſion* of every rank and degree, Learned and unlearned, high and low, Secular and Eccleſiaſtick, that have been ſcandalous in their Lives, wicked in their Deſigns, without the fear of God in their Hearts, or care of their own Salvation. But what then? Is the whole *Church* to be condemn'd for the vicious Lives of ſome of her *Profeſſors*; and her *Doctrine* to ſtand guilty of as many Villanies as thoſe commit, who neglect to follow it? If ſo, let the Men of that *Society*, *Judgement*, or *Perſwaſion*, who are not in the like circumſtance, *fling the firſt ſtone*. Certainly if this way of paſſing Sentence, be once allow'd as juſt and reaſonable, there never was, nor ever will be, any *Religion* or *Church* of God upon the Earth. 'Tis but reck'ning up the Idolatries, Superſtitions, Cruelties, Rebellions, Murders of Princes, Impieties, and other ſuch like Enormities, committed by the *Jews*, as they ſtand Recorded in *Scripture*; and 'tis immediately prov'd, that the *Jews* were never the *choſen People* of God, nor their *Law*, the Dictates of Heaven. 'Tis but making a Liſt of the *Miſdemeanours*, *Irregularities*, *Abuſes*, *Exceſſes*, *Treacheries*, *Simony*, *Seperation*, *Diſcords*, *Erroneous Doctrines*, to be found, even in the time of the Apoſtles and their Followers, and they are all effectually prov'd to be the Diſciples of *Antichriſt*; and that the Worlds *Redeemer* had no ſooner aſcended into Heaven, but his Apoſtles left him, and began to ſet up for Schiſm

and Vice. By this way, *Conſtantine* may be evidently condemn'd for an *Heathen*, becauſe he murdered his Wife and his Son. And the *Religion* of *Theodoſius* be mark'd out for *Atheiſm*, becauſe, by his Order, ſeven Thouſand *Theſſalonians*, were Treacherouſly Maſſacred in three hours ſpace, without diſtinction of Sex or Age, or the Innocent from the Guilty. A *confident* Undertaker would find no difficulty in proving all this; eſpecially if he had but the *Gift* of *exaggerating* ſome things, *miſ-repreſenting* others, of finding *Authorities* and *Texts* for every idle Story, of charging the extravagant Opinions of every *ſingle Author*, upon the *Religion* they profeſs, of raking together all the Wickedneſs, Cruelties, Treacheries, Plots, Conſpiracies, at any time committed, by any ambitious Deſperado's, or wicked Villains: And then poſitively aſſerting, that what theſe did, was according to the *Doctrine* of that *Church* of which they were Members; and that the true meaſures of the *Sanctity* and *Goodneſs* of the *Church* in whoſe Communion theſe Men were, may be juſtly taken from the Behaviour of ſuch *Offenders*. But certainly no Man of Reaſon and Conſcience can allow of ſuch Proceedings. No ſober Man would ever go to *Tybourn*, and *Whetſtones-Park*, to know what is the *Religion* profeſſed in *England* according to *Law*; Nor would look into all the Sinks, Jakes, Dung-hills, Common-ſhores about Town, from ſuch a Proſpect to give a true Deſcripion of the City. Why therefore ſhould the Character of the *Church* of *Rome* and her *Doctrine* be taken only from the looſe Behaviour and wicked Crimes of ſuch, who, tho' in Communion with her, yet live not according to her Direction? She teaches Holineſs of Life, Mercy to the Poor, Loyalty and Obedience to Princes, and the neceſſity of keeping the *Commandments*, (witneſs the many Books of Devotion and Direction, made *Engliſh* for Publick benefit, written originally by *Papiſts*,) and great numbers there are (God be prais'd) who practice this in their Lives. And now if there be many alſo, who ſtop their Ears to good Inſtruction, and following the Suggeſtion of their own ungovern'd appetites, of Pride, Ambition, Covetouſneſs, Luxury, *&c.* ſo lay aſide all concern of Salvation, and become unchriſtian both to God and their Neighbour, that they are a ſhame to their *Profeſſion*: Why ſhould the *Church* be repreſented according to the *Wickedneſs* of thoſe that neglect her *Doctrine*; and not rather by the Piety and Exemplar Lives of ſuch as follow it? Is not this to deal by her, (if we may uſe ſuch a Compariſon) as 'tis generally done by the *Sign* of St. *Dunſtan*, near *Temple-Bar*, (on which, tho' the *Saint* be drawn almoſt in the *full proportion*, and there's no more of the *Devil* on it, beſides the *reaching* towards him with a pair of *Tongs*;) yet 'tis deſcrib'd only by the name of the *Devil-Tavern*, without the leaſt mention of the *Saint*? And is not this *partiality* unjuſt, and theſe *piece-meal* Deſcriptions

ſcriptions unreaſonable? Let the *Character* of the *Church* be given according to what ſhe teaches, and not according to the *Writings* of every *poſitive Opiniator*, and the *Practices* of every wicked Liver, and then there's no fear of its coming out ſo *ugly* and *deform'd*. Neither let any one pretend to demonſtrate the *Faith* and *Principles* of the *Papiſts*, by the Works of every *Divine* in that *Communion*; or by the *Actions* of every *Biſhop*, *Cardinal*, or *Pope*; For they extend not their *Faith* beyond the *Declarations* of *General-Councils*: And ſtanding faſt to theſe, they yet own, that many of their *Writers* are too looſe in their *Opinions*, that all *Biſhops* and *Cardinals* are not ſo edifying as becomes their State; and that *Popes* may have their failings too. A *Pope* is a Temporal Prince, keeps a Court, has variety of Officers about him. And if he has *Flatterers*, and *Miſ-informers* too, 'tis nothing but what all Princes are ſenſible of, but cannot remedy. And hence he doubts not, but 'tis poſſible that he may be engag'd in unlawful undertakings, and invite others to the like. And are not all other Princes ſubject to this too? But what then? Theſe Actions of *Popes* concern not the *Faith* of thoſe who are in Communion with them; they may throw a ſcandal indeed upon the *Religion*, but they can never alter its *Creed*. But what need any other return to the numerous Clamours made daily againſt the *wickedneſs* of the *Papiſts*? 'Tis a ſufficient vindication of their Chief *Paſtors* and *Popes*, (to uſe the words of a Perſon of Quality) that among two hundred and fifty, that have now Succeſſively bore that Charge, there are not above ten or twelve, againſt whom, their moſt malicious Adverſaries can find occaſion of ſpitting their Venom; and that a Challenge may be made to the whole World, to ſhew but the fifth part of ſo many *Succeſſive Governours*, ſince the Creation, of which there have not been far more that have *abus'd* their *Power*. And as for their *Flock* and People owning this *Authority*, 'tis true, many wicked things have been done by ſome of them; and too many like, Libertines, neglect the care of their Souls: But however the *Generality* of them live like *Chriſtians*; few come to them, but with their *Religion* they change alſo their *Manners* for the *better*; Few deſert them, but ſuch who ſeem to be fall'n out with all *Chriſtianity*; And whoſoever will look into any of our Neighbournig *Popiſh* Towns, as *Paris*, *Antwerp*, *Gaunt*, &c. will find in any *one* of them, more *Praying*, more *Faſting*, more *receiving the Sacraments*, more *viſiting of Priſoners and the Sick*, more *Alms-giving*, than in any ten Towns of the *Reformation*.

XXXII. Of MIRACLES.

HE *is so given up to the belief of* idle Stories *and* ridiculous Inventions *in favour of his* Saints, *which he calls* Miracles, *that nothing can be related so every way absurd, foolish, and almost impossible, but it gains credit with him; and he is so credulously confident of the truth of them, that there's no difference to him, betwixt these* Tales, *and what he reads in* Scripture. *'Tis a pretty* Romance, *to see what is recounted of St.* Francis's Cord, *the* Scapular, *St.* Anthony, *St.* Bridget, *and other such* Favourites *of Heaven. He that has but read the Atchievements of these, may excuse the perusal of* Bevis *of* Southampton, *the* Seven Champions, *or* Quevedo's Dreams; *For these are nothing to compare to the former, either for the* rare *invention,* wonderful *surprises, or performance of* impossibilities.

HE is not oblig'd to believe any one *Miracle*, besides what is in the *Scripture*; and for all others, he may give the credit, which in *prudence* he thinks they deserve; considering the *Honesty* of the *Relator*, the *Authority* of the *Witnesses*, and such other circumstances, which on the like occasions use to gain his assent. And if upon the account of meer History, and the consent of Authors, few make any doubt, but that there was such a one as *Cæsar*, *Alexander*, *Mahomet*, *Luther*, &c. Why should he doubt of the truth of many *Miracles*, which have not only the like consent of *Authors* and *History*, but also are attested by great numbers of *Eye-witnesses*, examin'd by *Authority*, and found upon Record, with all the formalities due to such a *Proces*? St. *Augustine* relates many *Miracles* done in his time, so does St. *Jerom*, and other *Fathers*; and if they doubted nothing of them then, Why should he question the truth of them now? He finds, that in the time of the *Old Law*, God favour'd many of his Servants, working *Miracles* by their hands; and he thinks now that God's hand is not shortned; that the Disciples of *Christ* are no less *Favourites* of Heaven, than those of *Moses*; and that the *new Law* may be very well allow'd to be as *Glorious*, and as particularly *priviledg'd* as the *Old*: especially since Christ promised that his *Apostles should do greater Miracles than ever He himself had done*. And what if some *Miracles* (recounted by Authors,) are so wonderfully *strange*, to some they seem *Ridiculous* and *Absurd*? are they the less true upon this account? Is not every thing *Ridiculous* to *Unbelievers*? The whole

whole *Doctrine* of Chriſt is a *Scandal to the Jews, and Folly to the Gentiles*. And what more *Abſurd* to one that wants Faith, than the *Miracles* recounted in the *Old Teſtament*? Might not ſuch a one turn them all into Ridicule and Buffoonry? Take but *Faith* away, and ſee what becomes of *Balaam* and his *Aſs*, *Sampſon* and his *Jaw-bone*, *Elias* and his *Fiery-Chariot*, *Elijah*'s *Mantle*, *Ax-head*, and *Dead-Bones*, *Gideon*'s *Pitchers*, *Lamps* and *Trumpets* in demoliſhing the Walls of *Jericho*, *Moſes* and his *Burning-Buſh*, his holding up his hands for the Victory over his Enemies, his parting of the *Red-Sea*, and *Joſhua*'s commanding the Sun to ſtand ſtill, *&c.* Might not theſe, and all the reſt be painted out as *Ridiculous*, as any ſuppoſed to be done ſince Chriſt's time, and be put in the ſame Liſt with the Hiſtory of *Bevis*, or *Guy* of *Warwick*? A little *incredulity*, accompanied with a *preſumption* of meaſuring God's Works by Humane Wiſdom, will really make the greateſt part of them paſs for *Follies*, and *Abſurd Impoſſibilities*. And though he is ſo far from giving equal aſſent to the *Miracles* related in *Scripture*, and the others wrought ſince, that the former he believes with a *Divine Faith*, and the reſt with an *inferiour* kind of aſſent, according to the Grounds and Authority there is in favour of them, like as he does in Prophane Hiſtory: Yet the *ſtrangeneſs* of theſe, never makes him in the leaſt doubt of the *Truth* of them, ſince 'tis evident to him, that all the Works of *Heaven* far ſurpaſs all his *reaſoning*, and that while he endeavours but to look even into the very *ordinary* things daily wrought by God Almighty, the *Motion* of the *Sun*, *Moon* and *Stars*, the *Flowing* of the *Sea*, the *Growing* of an *Ear of Corn*, the *Light* of a *Candle*, the *Artifice* of the *Bees*, &c. he quite loſes himſelf, and is bound to confeſs his own *Ignorance* and *Folly*, and that God is *Wonderful* in all his *Works*, a God *ſurpaſſing* all our knowledge. Whatſoever therefore is related upon good grounds, as done by the extraordinary Power of God, he is ready to aſſent to it, although he ſees neither the *how*, the *why*, nor the *wherefore*; being ready to attribute all to the Honour and Praiſe of his *Maker*, to whoſe Omnipotent Hand, moſt of poor Man's impoſſibles, are none.

XXXIII. Of Holy Water.

HE *highly approves the Superſtitious uſe of many* inanimate *things, and attributes wonderful effects to ſuch Creatures, which are but in a very inferiour rank, and able to do no*

HE utterly diſ-approves all ſorts of *Superſtition*. And yet is taught to have an eſteem for *Holy-Water*, *Bleſſed-Candles*, *Holy Oyl*, and *Holy Bread*; not doubting, but that as ſuch Men, who have Conſecrated themſelves to the Service of God, in the

ſuch things. Holy Water *is in great eſteem with him, ſo are* Bleſſed Candles, Holy Oyl *and* Holy Bread, *in which he puts ſo much confidence; that by the Power of theſe, he thinks himſelf ſecure from all Witchcraft, Inchantment, and all the power of the Devil; nay, that by the help of theſe* ſenſeleſs Mediators, *he may obtain remiſſion of his Venial or lighter ſins. And in the uſe of theſe things, he is taught by his* Church *to be ſo obſtinately poſitive, as if he had the Authority of* Fathers *and* Scripture *to back it, when-as there is not the leaſt grain of* Reaſon, *no hint of* Antiquity, *no* Text *throughout the* Word of God *for the defence, command, or even permiſſion of it.*

the Preaching the *Goſpel* and Adminiſtration of the Sacraments, have a particular reſpect due to them, above the *Laity*: As *Churches* Dedicated to *God*, are otherwiſe to be look'd on, than other *dwelling Houſes*: So likewiſe theſe other Creatures, which are particularly deputed by the Prayers and Bleſſing of the *Prieſt*, to certain uſes for God's own Glory, and the Spiritual and corporal good of Chriſtians, ought to be reſpected in a degree above other things. And what *ſuperſtitions* in the uſe of them? Has not God himſelf preſcrib'd ſuch in-animate things, and Holy Men made uſe of them, for an intent above their natural *Power*; and this without any *Superſtition*? Was there *Superſtition* in the *Waters of Jealouſie*, *Numb.* 5. 17. In the *Shue-Bread*, in the *Tables of Stone*, in the *Salt* us'd by *Elijah* for ſweet'ning the infected Waters; in the *Liver* of the *Fiſh* taken by the Angel *Raphael*, for expelling the Devil? Was it *Superſtition* in Chriſt to uſe *Clay* for the opening the eyes of the Blind; or in the Apoſtles to *impoſe hands* for the bringing down the *Holy Ghoſt* upon Chriſtians; or to make uſe of *Oyl* for the curing of the Sick? *Mark* 6. 13. And tho' there be no expreſs *Command* in *Scripture*, for Bleſſing *Water*, *Bread*, *&c.* yet there is this aſſurance, that *every Creature is ſanctified by the Word of God and Prayer*, 1 Tim. 4. 5. and frequent *Promiſes*, That God would *hear the Prayers of the Faithful.* Why therefore ſhould he doubt, but that theſe *Creatures*, on which the *Bleſſing* of God is ſolemnly implor'd by the *Word of God*, and the *Prayers* of the Prieſt and People, for their *ſanctification*, are really *ſanctified*, according to the *aſſurance* of the *Apoſtle*, and the *Promiſes* of God? St. *Cyril* of *Jeruſalem*, who liv'd in the Third Century, made no queſtion, but that, as thoſe things, which are offer'd to Idols, tho' *pure* in their own *nature*, are made *impure* by the *Invocation* of Devils: So on the contrary, *ſimple Water* is made *Holy*, and gets a *Sanctity*, by virtue receiv'd from the Invocation of the Holy Ghoſt, Chriſt our Lord, and his eternal Father, (*Cyr. Catech.* 3.) St. *Auguſtine*

gustine was of the same Judgment, touching the *Benediction* of *Bread*; affirming, that the *Bread* which the *Catechumens* did take, tho' it was not *Christ's Body*, yet it was *holy*; yes, and more *holy* than the Meat wherewith we are nourish'd, (*Aug. Tom. 7. l. 2. de Pecc. Mer. & Remis. c. 26.*) The like is to be seen in the Epistle of St. *Alexander*, who govern'd the *Church* but fifty years after St. *Peter*; where he declares the *Custom* even at that time of *blessing Water*, and confirms the Practice of it by his *Command*. And that Water thus *bless'd*, was capable by virtue receiv'd from Heaven, of working effects above its own Nature, was the Sentiment of Christians in the Primitive times; *Epiphanius* makes early mention, (*Tom. 2. l. 1. cont. hær. 30.*) where he relates a passage at length, how that Water being *blessed in the Name of Jesus*, and sprinkled upon Fire, which by *witchcraft* was made unactive, and hindred from burning, immediately the Enchantment ceas'd, and the Fire burn'd. As also that a *Possess'd* person being besprinkled with *bless'd Water*, the Party was immediately cured. *Theodoret*, has the like Narration of the Devil hindring fire from burning, and how that he was chaced away, and the Charm dissolv'd by *blessed Water* being thrown on it, (*lib. 5. Eccles. hist. c. 21.*) And does not St. *Hierom* (*in vit. Hilarion, p. 323. Paris print.*) make this relation, how that *Italicus* took *Water* from blessed *Hilarion*, and cast it on his bewitched Horses, on his Chariot, and the Barriers from whence he us'd to run, and that the Charm or Witchery did cease upon the sprinkling this *Water*; so that all cryed out *Marnas victis est a Christo; Christ hath conquered Marnas*, (the Idol.) And now, there's no *jeering* and *Ridiculing* these things, will ever make them look like *idle Superstitions*, to one that considers seriously, how much they are grounded upon *Reason*, the *Word of God*, *Antiquity*, and the *Authority* and *Practice* of the *Catholick Church*; which though it approves the use of them; yet it teaches plainly, that there is no *Confidence* to be put in any thing, but only in *Jesus Christ*; and what power these things have, they have not of themselves, but only from *Heaven*, and by the invocation of the Name of *Jesus*; who, as by his heavenly *Blessing*, he enables us to do things above the power of *Nature*; so also by the Prayers of his *Church*, he *blesses* these things, in order to the working effects *above* their own natural qualities, that by them his Fatherly Benefits may be applied to us, and that so the Faithful may more particularly honour and bless him in all his Creatures.

XXIV. Of Breeding up People in Ignorance.

HE *is train'd up in* Ignorance; *and 't is the chief means made use of by his* Church, *for preserving*

HE has all the liberty, encouragement and convenience of becoming *learned*, of any People or Persuasion whatsoever. And none that has ever look'd over any

Men in that Communion, *to hide from them her manifold* Mysteries *of Iniquity, her sottish* Superstitions, *her un-christian* Doctrines, *by performing all in* un-known Tongues, *and not permitting the poor misled People to look into, or understand any thing that they Believe or Profess. And by this* blindness *they are perswaded to embrace such infinite numbers of* gross Errors, *that were but the vail taken from their eyes, but for one half hour, and they but permitted to have one fair prospect of their Religion, thousands and thousands would daily desert her, and come over to the* Truth.

any *Library*, and found that the greatest numbers and choicest Books of all Sciences, have men of his *Communion* for their *Authors*: None that in his Travels, has taken a thorough view of the *Universities* in *Popish* Countries, of the *Sorbon*, *Louvain*, *Salamanca*, *Boloign*, &c. and consider'd their laborious studies, in *Philosophy*, *Divinity*, *History*, the *Fathers*, *Councils*, *Scripture*, &c. and besides the Students here, has seen how many thousands there are in *Religious Houses*, who, free from the disturbances of the Word, make Virtue and Learning the business of their whole Life? will ever lay *Ignorance* to the charge of the *Papists*; but must in justice confess, that amongst them, are to be found as *many*, and as *great Scholars*, as amongst any People or Societies in the World. And tho' the *Vulgar* and *common sort*, of that *Profession*, understand not *Latine*, yet are not they train'd up in *ignorance* of their Religion, nor led along in *blindness*; but are so provided of Books in their own *Mother-tongue*, of Instruction and Devotion, wherein is explicated the *whole Duty* of a *Christian*, every *Mystery* of their *Faith*, and all the *Offices* and *Ceremonies* perform'd in the *Church*; that they must be very negligent, or else very meanly parted, who do not arrive to a sufficient knowledge of their *Obligation* in every respect. And whosoever has seen the great pains and care some *Good Men* take abroad, in Explicating (on *Sondays* and *Holy-days* in their Churches, and on *Week-days* in the Streets,) the *Christian Doctrine* to the crowds of the ignorant and meaner sort of people, not omitting to reward such as answer well, with some small gifts, to encourage Youth, and provoke them to a commendable emulation; will never say, that the *Papists* keep the poor people in *Ignorance*, and hide from them their *Religion*; but rather that they use all means for instructing the *Ignorant*, and omit nothing that can any ways conduce to the breeding up of *Youth*, in the knowledge of their *Faith*, and letting them see into the *Religion* they are to profess. Neither does it seem to him, even so much as probable, that if the *Church-Offices* and *Service*, &c. were perform'd in the *Vulgar-Tongue*, that upon this the *now-Ignorant* and *blindled* people, would immediately discover so many *idle Superstitions*, *senseless Devotions*, and *gross Errors*, that they would in great numbers upon the sight become *deserters* of that *Communion*, in which now they are profess'd *Members*. For since there is nothing done but in a Language, which the Learned, Judicious and Leading Men of all Nations do every where understand, and yet these espy no such *Ridiculosities*, which fright them from their *Faith*; but notwithstanding the seeing all through and through, they yet admire all for *solid*, *holy* and *Apostolical*, and remain stedfast in their *Profession*: how can it be imagin'd, that the vulgar, weak and unlearned sort, (did they but understand all as well as they,) would espy any such Errors and Superstitions, which these others, with all their Learning and Judgment cannot discover? No, he thinks there's no reason to fear, that what passes the Test among the *Wise* and *Learned*, can be groundedly call'd in question by the *Multitude*.

35. *Of the Uncharitableneſs of the* Papiſts.

HIs Church teaches him to be be very uncharitable; it being her conſtant Doctrin, that none out of her Communion can be ſaved. So that let a man be never ſo honeſt in his Dealing, never ſo juſt to his Neighbour, never ſo charitable to the Poor, and conſtant in his Devotion to his Maker; yet all this ſhall avail him nothing, if he be not a Member of his Church. 'Tis not enough for him to believe in Jeſus Chriſt, to confeſs him his Redeemer, to believe that he died for our Sins, that he roſe again, and aſcended into Heaven; unleſs he believes and aſſents to every Article and Tenet declar'd by any of his General Councils; *for that obſtinately to deny any one of theſe, does as certanly place him at the* Left Hand *of the* Judge, *as if he perverſly ſtood out againſt the truth of Chriſtianity, and denied* Jeſus Chriſt *to be God. And by this means, as many as by his Church are mark'd out for* Schiſmaticks *or* Hereticks, *are to expect nothing but Damnation; or rather are condemned already.*

HIs Church teaches him no *uncharitableneſs* at all, and the Doctrin ſhe delivers concerning the deſperate Eſtate of *Hereticks* and *Schiſmaticks*, is nothing but what ſhe has learnt from the mouth of Chriſt and his Apoſtles. Among the laſt advices, recommended by our Saviour at his Aſcenſion, is found the Sentence of Doom pronounced againſt all ſuch as would not receive the Doctrin preach'd by the *Apoſtles*. *Preach the Goſpel* (ſays Chriſt, *Mark* 16. 16.) *to every Creature: he that believeth, and is baptized, ſhall be ſaved: but he that beleiveth not, ſhall be damned.* And this is all his Church delivers in this point, repeating the ſame Sentence of condemnation againſt all ſuch, as will not recieve and believe the Doctrin left by Chriſt, and preached by his Apoſtles. And if among thoſe that believe not, ſhe comprehends not only *Infidels* and *Heathens*, but alſo all *Hereticks* and *Schiſmaticks*; 'tis nothing but what ſhe has receiv'd from the Apoſtles; who did not only ſhake the duſt off their Feets in witneſs againſt thoſe who denyed them entrance, and refuſed to believe in Jeſus; but alſo denounc'd ſuch of the Brethren to ſtand guilty of damnation, who notwithſtanding their belief in Jeſus, that he died for the Redemption of Man, and that riſing again he Aſcended into Heaven; did make *Diviſions* amongſt the Faithful, or Preached any new Doctrin contrary to what they had deliver'd. St. *Paul* is

very express in this, who foretelling *Timothy* (1 *Tim.* 4. 1, 2, 3.) of some, who in latter times would come and Preach a Doctrin, *Forbidding to Marry, and commanding to abstain from Meats, which God hath created to be receiv'd:* brands them with the infamous Title of Men that *depart from the Faith, giving heed to seducing Spirits, and Doctrins of Devils.* In these words plainly letting him understand, that though these Men would not deny Christ, yet that their false Doctrin in those two other Points, were enough to make them *Seducers, Deserters* of *Christ*, and *Leaders* to the *Devil.* And does not he as expressly in his 2*d Epistle to Timothy*, (*c.* 2. *v.* 16, 17, 18.) condemn *Hymeneus* and *Philetus*, for *prophane and vain babblers, increasers of Ungodliness, and overthrowers of the Faith, who concerning the Truth erred* only in one Point, *saying that the Resurrection is past already?* By which 'tis manifest to him, that the Doctrine now taught him by his Church, is nothing but what she has learnt from St. *Paul*, and the rest of the Apostles; it being deliver'd by them that he is a *Lyar who denieth that Jesus is the Christ*, (1 *Joh.* 2. 22.) And *that every spirit that confesses not, that Jesus Christ, is come in the flesh, is not of God*, (*ib. c.* 4. *v.* 3.) And not only this, but likewise *A man that is an Heretick, after the first and second admonition, reject; knowing that he that is such, is subverted and sinneth, being condemned of himself*, (*Tit.* 3. 10, 11.) With this weighty advice to the *Brethren*, in which they are commanded *in the Name of our Lord Jesus Christ, to speak all the same thing, that there be no divisions among them, but that they be perfectly joined together in the same mind and in the same judgment*, (1 *Cor.* 1. 10.) For that having *strife and divisions among them, they will shew themselves to be Carnal, and to walk as Men*, (*ib. c.* 3. *v.* 3.) That therefore, there *being but one Body, and one Spirit, one Lord, one Faith, and one Baptism, they should endeavour to keep the Unity of the Spirit, in the Bond of Peace, and not be tossed to and fro like Children, and carryed about with every Wind of Doctrin, by the slight of men, and cunning Craftiness, whereby they lye in wait to deceive*, (*Ephes. c.* 4. *v.* 3, 4, 5, 14.) *Who transforming themselves into the Apostles of Christ, are false Apostles, deceitful Workers*, (2 *Cor.* 11, 13.) But certainly *accursed*, for that *troubling the Faithful, they would pervert the Gospel of Christ, and preach another Gospel, than that which had bin preach'd by the Apostles*, (*Gal.* 1. 7, 8.) And this is the Sum of the Doctrin of his Church, which believing that Faith is necessary to Salvation, it being *impossible without Faith to please God*, (*Heb.* 11. 6.) teaches likewise, that the *Faithful* ought to hold fast the profession of their Faith without *wavering*, for that not only they lose it, who deny *Jesus Christ* to be God, as some have done: but also all those,

those, who endeavor to pervert the *Gospel* of *Christ*, and in any point of Faith obstinately deny, or teach otherwise than was taught by *Christ* and his *Apostles*, as *Hymeneus* and *Philetus* did: so that, that Christian makes but a very imperfect and lame profession of his Faith, who can only say, *I believe that Jesus Christ is come in the flesh, and that he is God and Man, the Redeemer of the world*: unless he can with truth add this likewise, *I also believe the whole Gospel that he preach'd, and every point of Faith, that he has taught and deliver'd to us by his Apostles*: there being the same Obligation to obey his Precepts, and hearken to his Words, as to acknowledg the Divinity of his Person; and it being a sin of the same blackness, obstinately to oppose any point of his *Doctrine*, as to deny the truth of his *Person*. 'Tis not therefore any *uncharitableness* in his Church, to declare plainly this miserable unhappy state of all such, who wilfully *oppose* and *seperate* from the *Doctrine* of Christ, deliver'd by the Apostles, and continued in the Catholick Church; and of such who *disobey* and *seperate* from the *Government* of the same Church, which Christ has Commanded all to hear and obey: But 'tis her Zeal so to do, and the same solicitude for the salvation of Souls, which mov'd the Apostles heretofore, to Preach the like Doctrine to their Flock; as also the Primitive Christians to expel their Communion, and Anathematize all such, who by broaching erroneous Tenets, contrary to any point of Receiv'd Doctrine, or by disobedience, did wilfully *divide* themselves from the *Belief* or *Discipline* of the *Catholick Church*: Such as were *Marcion*, *Basilides* and *Bardesanes*, who were Condemn'd in the First Age, for opposing that Article of our Faith, in which we believe the *Resurrection of the Dead*; such the *Archonticks*, Condemn'd likewise for denying the *necessity of Baptism*: Such *Tatianus* &c. for Preaching *Marriage to be unlawful*. Such the *Millenarians*, for maintaining a thousand Years Reign of Christ upon Earth, with his Saints in sensual pleasures. And so in all Ages others were condemn'd upon the like account. It having been always, a received Custom, even in the purest time of the Gospel, for the Elders and Prelates, to whose charge Christ committed the care of his Flock, to oppose all those that by new Doctrin, or by making *Schisms and Divisions*, did disturb its peace: and not to permit any that by such like means did endeavour to destroy his Unity, so much desired and recommended by the Apostles. So that they were equally declar'd Enemies of Christianity, who denyed Christ; and they, who confessing Christ, did yet contradict and reject any part of his Doctrin. And this upon the Principle, that *Christian Faith ought to be entire*. For that every Article, Mystery and Point of it being deliver'd by the same hands,

and recommended by the same *Authority*; whosoever did oppose any one Point of it, was immediately judg'd guilty of all, in discrediting the *Authority*, on which the whole stood equally grounded. And this is that great Truth proclaimed above thirteen hundred years ago, and now every where read in St. *Athanasius's Creed*. *Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith. Which Faith, except every one do keep Whole and undefiled; without doubt, he shall perish everlastingly.* By which words was made known to the Christian World, the Sense and Doctrine of the then pure and unspotted Church, as receiv'd from Christ and his Apostles. That it is in vain for any one to hope for Salvation, unless he first believe the *Catholick Faith*; and that whosoever does not believe *it Whole and Undefiled*, shall certainly perish everlastingly. Which is a Doctrin like that deliver'd by the Apostle, concerning the observance of the Laws of God; that as whosoever *fails in one, is made guilty of all*; so also, whosoever disbelieves one Article of the Catholick Faith, does in a manner disbelieve all. There being no more hopes of Salvation for one that denies obstinately any *one* Point of the Catholick Faith, tho' he believes all the rest; than there is for one, who keeps *Nine* of the Commandments; with the Breach of the *Tenth*. An obstinate opposition against one Point of Faith, and a sin against one Commandment being as certainly damnable, as if 'twere against *all*. There being the same reason, and an equal necessity that the Observance of God's Law, and the Assent to the Catholick Faith be *alike entire* and *Whole*. And now being convinc'd, that none can believe to Salvation, but he that embraces the Catholick Faith thus *wholly* and *entirely*, by an equal submission to all the *Mysteries* contain'd in it, without opposition to any. And being likewise convinc'd, that no one can arrive to the true knowledg of this Faith, with an assurance of its *Integrity*, but by receiving it as propos'd and believ'd by the *Church of Christ*; Which *Church* was founded by the Son of God, watred with his Bloud, and by an infallible assistance of the Holy Ghost (by which it was to be taught all Truth to the end of the World) was secur'd from the danger of being deceiv'd or deceiving others, to the consummation of things: he does not doubt, but as in the Apostles time, so also ever since, and at present, *God addeth to this Church daily such as shall be saved*, (*Acts* 2. 47.) there being no *entire faith* necessary to Salvation, to be found out of this *Church*; and no possibility, as St. *Cyprian* says, that *God* shall be a *Father* to any, who own not *this Church* for his *Mother*. But now, *where* and *which* this *Church* is, and what Society of Men are Members of it, among such variety of Pretenders; though it

ma

may seem a great difficulty to some to distinguish; yet to him it is none at all; for since there is no other Church, besides the *Roman Catholick*, which has had a continued and visible Succession of Bishops and Pastors in all Ages since the Apostles; no other that has converted Infidel Nations to Christianity: no other that has always preserv'd Peace and Unity amongst its Members, all of them speaking the same thing, and being perfectly join'd together in the same mind, and the same judgment; no other that by assembling the Elders and Prelates, has oppos'd in all ages Heresies and Schisms, and condemn'd all those, who not sparing the Flock, have spoken perverse things, endeavouring to draw away disciples after them, no other, that has, in obedience to the command of Christ, send Apostles amongst Infidels and Unbelievers, for the preaching to them the Gospel, and instructing them in Christianity, and by this way, without Arms or blood, have spread their Faith throughout the World: No other, that by evident and undeniable Miracles, have prov'd the truth of her Doctrin: No other but what has begun by *seperation*, whose first Preachers have *gone out* from this; the time of their first Preaching, and shewing themselves to the World, being upon Record, and their new Doctrine censur'd and condemn'd by that Church, from whence they *separated*. Since, I say, there's no other Society or Christian Congregation in the World, to which these certain Marks of the Church of Christ, does agree; 'tis evident to him, that this is the only true Church; that whosoever denies any Article of her Faith, denies so much of Christ's Doctrin; that whosoever hears her, hears Christ; and whosoever obstinately and wilfully is separated from her, is in the same distance separated from Christ himself; and finally, that *God addeth to this Church daily, such as shall be saved*, (*Acts* 2. 47.)

36. *Of Ceremonies and Ordinances.*

HIs Church, upon the presumption of being Apostolical and Commissioned by Christ, has brought in such an infinite number of unnecessary superstitions Ceremonies, *that the whole exercise of her Religion, consists in nothing but a vain Pomp and empty Shew. And whereas Christians are commanded by the A-*

HIS Church has appointed a great number and variety of Ceremonies to be used in the Celebrating *Divine Service*, in the *Offices* and the Administration of the *Sacraments*. She has likewise many *Observances*, *Ordinances*, *Constitutions* appertaining to Discipline and the Government of the Flock. And all these are receiv'd, approv'd or instituted by her

Postle to serve the Lord in Spirit *and* Truth: *She has made void this Precept; and neglecting both Spirit and Truth, has restor'd the heavy yoke of* Jewish Rites, *without the least Authority of the* Word of *God: But rather in expres's opposition to it, has made these her Humane Inventions take place of the Divine Law. And then besides her Ceremonies, what an endless account is there of other Ordinances, Institutions, Precepts, to which she obliges all in her Communion. How many are her Fast-Days, Rogation, and Ember-Days? How many her Festival and Holy-days? How many her Injunctions on several degrees of People? That Priests shall not Marry, that whosoever is in Orders, shall be oblig'd to the reciting or singing such and such Offices. That Marriage shall not be permitted, but at some set times. And a multitude of other such respective Commands, which have no grounds in Scripture, and no other Authority for them, besides the decrees of some* Popes, *who for some private Ends, and the making themselves great, thought fit to lay* these burdens *upon the People. Some being first instituted by Pope* Telesporus, *as the Fast of* Lent: *Some*

her, every one in her Communion does embrace, admit and willingly submit to, without opposition, exception, or calling any into question. Because, although the Particulars thus appointed or commanded, be not to be found in Scripture: Yet there being in the Scripture, an expres's and absolute command given to the whole Flock of Christ, of following and being obedient to those, that have thus order'd these things, in virtue of that command they voluntarily, and without constraint, accept all that is of their appointment: without excepting against any thing, unless it be manifestly sinful. And this they look on, as a Christian Duty belonging to all such, that are, by God's Pleasure, in subjection to the Higher Powers, or under charge. And therefore, as a Servant having receiv'd a Command from his Master, is oblig'd to comply with it, in case it be not sinful, although he cannot find the thing then particularly commanded, in Scripture; the general Precept of *Servants being Obedient to Masters*, being sufficient to let him know his obligation, and to remove all scruple. And as Children are in Duty oblig'd to perform the Will of their Parents, upon the Command, *Obey thy Father and thy Mother*, whether the the thing particularly willed, be in Scripture, or no, So they judg it the Duty of all Christian People to submit without contention to the

by Calixtus, *as the* Ember-days, *Some by* Pope Nicholas, *as the Prohibition of Marriage: And so all the rest. And yet, forsooth, all these must be observed under pain of eternal Damnation, as if God and the* Pope *commanding were but all one, and had Heaven and Hell equally at their disposure.*

the Ordinances and Constitutions of their Pastors and Prelates, although the things particularly order'd by them, be not expres'd in Scripture; it being a sufficient ground for this their Submission and Obedience, that God has given them a General Command; *Obey them that have the rule over you, and submit your selves: for they watch for your Souls, as they that must give account,* (*Heb.* 13. 17.) *Remember them which have the rule over you, who have spoken to you the Word of God, whose Faith follow,* (*Heb.* 13. 7.) So that to them it seems a very fallacious rule, leading to all confusion and unchristian contentions, *viz.* That the Higher Powers, our Superiors, Pastors and Prelates, are not to be obey'd, but only in such things as are expres'd in Scripture; and as for any other particulars, whosoever upon examination, cannot find what is commanded by them in *Holy Writ*; may lawfully refuse submission; nay, he is oblig'd to resist. For however this seems to bear much of the Word of God in the face of it, yet certainly 'tis wholly destructive to it; and under pretence of adhering close to the Scripture, undermines the very Author of it. This the Primitive Christians understood so well, that they detested all such Maxims, and following the Advice of the Apostle, chose rather to trust their Souls in the hands of those, whom God had plac'd over them, by an humble Submission to the Government, and a peaceable Obedience to their Decrees; than by a presumptuous questioning of every thing, and raising vain disputes, to take the *Rule* of the Flock out of the hands of those, to whom God had providentially deliver'd it, and place themselves Judges over the Church, their Elders Prelates and Pastors, whom God had commanded them to hear, and be in Subjection to. So that we never read, that they ever pretended to weigh the Ordinances of their Superiors by their own reasoning, or to bring them to the Test of the Word of God, before the acceptance; but alway judg'd it conform to the Word of God, that their *Governours* should *Rule*, and they *Obey*. Thus when the Apostles observ'd the *Sunday* instead of the *Sabbath*, and met together at *Pentecost*; we don't read that the Faithful then began to turn over their Bibles, to find a Command for these particulars, but with a prompt Obedience readily followed them in the Observance. So when Abstinence from Bloud and Strangled Meats, was order'd by the Elders Assembled

sembled at *Jerusalem*; (*Acts* 15.) the multitude of Believers having heard the Decree, never murmur'd at it, or call'd it into question, however seemingly contrary to the intention of Christ, who in abrogating the Law of *Moses*, was thought to have cut off all these Obligations; but they all *rejoiced for the Consolation*, (*ib. v.* 31.) So when St. *Paul* gave orders to the *Corinthians*, (1. *Cor.* 11.) in what manner and posture, they were to behave themselves at Prayers in their Assemblies, both Men and Women; we don't hear, that he was challeng'd by any, to shew by what authority of Scripture he thus reprov'd and prescrib'd in these particulars, or by what they were oblig'd to receive his Prescriptions; but with a prompt submission accepted his Orders, not doubting, but since it was God's Will to place *Rulers* and *Governours* over them, it must be God's Will that they should be obedient to them, in following their Decrees, and observing their Constitutions. And with this Doctrin of Obedience, Humility and Submission all the Primitive Christians were train'd up by the Apostles, who zealously laboured by this means, to preserve them in peace and Unity; that so they might think all the same thing, and be of one mind and one judgment and without Divisions: insomuch, that there is not any one thing so often repeated in their Writings, as Exhortations to this Obedience and Submission: See, how, going *through the cities, they deliver'd to them* (the Faithful) *the decrees for to keep, that were ordain'd by the Apostles and Elders which were at Jerusalem*, (*Acts* 16. 4.) See how St. *Paul* commands the *Thessalonians, to hold fast the traditions, they had been taught by word, or by Epistle*, (2 Thess. 2. 15.) See how he comands the *Hebrews*; *Obey them, that have the rule over you,. Remember them, which have the rule over you*, (Heb. 13. 7. 17.) See with what earnestness St. *John* urges this; *He that knoweth God heareth us, he that is not of God heareth us not*, (1 Joh. 4. 6.) *hereby, know we the spirit of truth, and the spirit of errour.* And then again, does not St. *Paul* commend the *Corinthians* for their Obedience; *Now I praise you, Brethren, that you remember me in all things, and keep the Ordinances, as I deliver'd them to you*, (1 Cor. 11. 2.) And then, having given them directions as to their behaviour in their Assemblies, he adds; *But if any man seem to be contentious, We have no such custom, neither the Churches of God*, (1 Cor. 11. 16.) And now it being thus evident, that the Church of Christ in the Apostles time was founded, and preserv'd by a Submission and Obedience of the Flock to their Pastors; the *Papists* teach and believe; that, what was taught and commanded by the Apostles to the Faithful then living, ought to be receiv'd, as a Doctrin necessary for all succeeding Ages, and that Submission and Obedience ought to have been as much the Duty of Believers, ever since, as it was then; the Commands and Practice of that

time

time, being undoubtedly the best, and only Pattern for the Faithful for all times, even to the End of the World. And they do not only teach this Doctrine of Submission in their Books and Sermons, but also observe it in their Lives, having in all Ages depended on their Elders and Prelates in all matters touching the Discipline and Goverment of the Church; leaving *Rule* to those, whose Charge and Office it is to *Rule*; and never believing, that they, who are under Charge and Command expresly by Saint *Paul* to *Remember* and *Obey* those who have the *Rule* over them, can upon any pretence whatsoever, nay, tho' an Angel from Heaven should come and Preach otherwise, be discharg'd from this Christian Obligation, and be exempted from *Remembring* and *Obeying*, whom thus by God, speaking by his Apostle, they are Commanded to *Remember* and *Obey*. And upon this ground it is, that in things concerning the *Order* to be observ'd in the *Divine Service*, in all *Ceremonies*, *Holy Rites*, *Ecclesiastical Constitutions*, and *Ordinances*, they have neither *Will* nor *Will* of their own; but always receive, and think that the *best*, which is Order'd and Appointed by those, to whom, by *Divine Law*, they owe *this Submission and Obedience*, and to whom the Ordering and Appointing these things, appertains. And therefore if these appoint a Day of *Humiliation*, for imploring God's Mercy, or averting his Judgements, they never scruple to observe it; if a day of *Thanksgiving* in memory of some signal Benefit, they likewise Obey. If these judge it fit, that on every *Friday* should be commemorated the Death and Passion of our Redeemer in *Fasting*; and command *Lent* to be observ'd, in remembrance and imitation of our Lord's forty days Fast in the Desart, they think it their obligation to do so. If these order such and such days to be set apart, and kept Holy in Remembrance and Thanksgiving for the *Incarnation*, *Nativity*, *Circumcision*, *Resurrection*, and *Ascension* of *Christ*, and for other such like intentions, they esteem it sinful to oppose it. If these judge it decent that the Faithful should *bow* at the Name of *Jesus*, stand at the reading of the *Gospel*, prostrate, or incline themselves at the *Confession*. If they appoint *Tapers* and *Lamps* to be used in *Churches*, to represent our Saviour, who came to enlighten the World; and *Incense* to be used, to mind the people, that their Hearts and Prayers, should, like the Smoak, ascend directly toward Heaven: If in the Administration of the *Sacraments*, in *Exorcisms*, in the *Offices*, and the Celebration of the *Mass*, these determine several *Rites* and *Ceremonies* to be observ'd, for more *Decency*, greater *Solemnity*, and that by such exteriour helps, the minds of the Faithful may be mov'd to the contemplation of the *Sacred Mysteries*, and rais'd more sensibly to the apprehension of the Majesty of God, in whose Honour all is perform'd; they look upon themselves bound to allow and embrace all these things without reluctance or opposition; al-

ways thinking, that to be most proper, which is instituted by such, who have the *Rule* over them. And if any endeavour to raise Disputes, and be contentious concerning the *Necessity* of these Institutions, *they have no such Custom, neither the Churches of God.* One thing they know to be necessary, that is, that they should be *Obedient*; and that in the Service of God, they must not honour him as the *Jews* did, *Isa.* 58. 13. by *doing their own ways, finding their own pleasure, and speaking their own words*; but as Christians are Commanded, in a true *Self-denyal*, a sincere *Humility* and *Obedience*, submitting to those whom God has left to rule and govern the Flock. Neither is there any danger of falling back into the *Jewish* Law, by approving the allow'd Ceremonies of the Church; it being certain, that in the Abrogation of the Old Law, all Ceremonies were not at the same time extinct: But only such as were meer *Types* and *Figures* of things to come in the New Law, which are now fulfill'd: Whilst others, (fit for the raising Devotion, and expressing the affections of the Soul, and other such ends,) are still commendably retain'd as lawful, and equally necessary now, as heretofore: such are, *Kneeling, Fasting, lifting Hands and Eyes to Heaven, Sighing, knocking the Breast, days of Humiliation, Thanksgiving, Watching, Hair-cloth, Singing, Impositions of Hands, Benedictions, using Oyl, Spittle, Breathing, &c.* all which are as lawful, convenient and necessary for *Christians*, as they were for *Jews*; and no more to be neglected, because they were us'd in the *Old Law*, than praying, meeting, Reading the Law, Singing Psalms, Humility, and Obedience, *&c.* are to be laid by, and disown'd by *Christians*, because they were observed by the *Jews*. Especially, since these, with many others, have been recommended to us by the practice of Christ and his Apostles, and of all Primitive Christianity. Neither has the use of Holy Ceremonies been wholly dis-approved by those of the *Reformation*. The *English Profession* of Faith, publish'd in the year 1562. allows them in the 34th Article. The *Bohemick Confession* in the 15th Article, *Anno* 1537. The *Augustine, Tit. de Miss. Anno* 1530. as it was penn'd by *Melanthon*. So that since *Ceremonies* are generally look'd on as commendable and lawful amongst Christians; the Papists judge it proper to those who have the *Rule*, to Order and Dispose of them, and declare to the Flock, *how, when, and where* they are to be observed. And if they who govern, judge fit to oblige the Faithful to the observance of any in particular, they teach that it is the Duty of the Flock, to Obey. Things *indifferent*, after such Commands, being no longer of *choice* but *necessary*; and no less *obliging*, than the Commands of a Father to his Child; where, in case the thing be not apparently *sinful*, 'tis no perswasion of the thing being *superfluous*, can excuse an obstinate denyal from *Disobedience*. It being more safe and Christian-like, for all that are under any Government, whether

ther Natural, Ecclesiastical or Civil, to perform and comply with such things, as they judge in their own private Sentiments, *Unnecessary*, meerly upon the account of being *Commanded*, than upon such considerations, to disturb the order of Government, and fly in the Face of Lawful Authority: than which nothing is more opposite to the Principles of Christianity; and destructive of all Humane Society. And upon these grounds it is, that the *Papists* founding themselves upon the sure foundation of *Humility* and *Obedience*, have in all Ages acknowledged *Overseers* and *Rulers over them to watch and feed the Flock*, to whom God hath given *Power*; *there being no power but of God, and that whosoever resisteth the Power, resisteth the Ordinance of God, and they that resist, shall receive to themselves damnation*, *Rom.* 13. 1, 2.

XXXVII. Of Innovations in Matters of Faith.

HIS *Church has made several* Innovations *in Matters of* Faith, *and howsoever she lays claim to* Antiquity, *with a pretence of having preserv'd the Doctrine of the Apostles inviolable and entire*; *Yet 'tis evident to any serious Observer, that the greatest part of her Belief is* meer Novelties; *that bearing date from Christ or his Apostles, but only from some of her own more modern Synods. There scarce having pass'd any Age yet, wherein there has not, in these* Ecclesiastical Mints, *been coyn'd* New Articles, *which, with the counterfeit stamp of Christ and his Apostles, are made to pass for* Good *and* Current, *amongst his credulous and undiscerning retainers: And, besides these, what a great*

HIS Church has never made any *Innovation* in Matters of *Faith*; what she believes and teaches now, being the same that the *Catholick Church* believ'd and taught, in the first three or four Centuries after the Apostles. And tho' in most of her *General Councils* there has been several Decisions touching Points of Faith; Yet can no one, without an injury to truth, say, that in any of these has been coin'd *new Articles*, or Christians forced to the acceptance of *Novelties*, contrary to the *Scripture*, or antient *Tradition*. These have only trodden in the *Apostles* steps; as often as they have been in the like circumstances with them; doing exactly according to the Form and Example left to the Church, by those perfect Masters of Christianity. And therefore as the *Apostles* in their Assembly, *Acts* 15. determin'd the Controversie concerning the *Circumcision*; and proposed to the Faithful, what was the Doctrine of Christ in

number of Errours *have been introduc'd at other times; how many did Pope* Gregory *bring in, and how many the* Ignorance *of the* Tenth Age? *So that if we compare the Church of* Rome *now, with the Primitive times of the first three or four hundred years, there are no two things so unlike; she is a* Garden *now, but quite overgrown with* Weeds; *she is a Field, but where the* Tares *have perfectly choak'd up the* Wheat, *and has little in her of* Apostolical, *besides the* Name.

that point, of *necessity* to be believ'd; of which till that decision, there had been rais'd several Questions and Doubts; but now no longer to be questioned, without the Shipwrack of Faith. So in all succeeding ages the Elders of the Church, to whom the *Apostles* left their Commission of *watching over the Flock*, in their *Councils* have never scrupled to determine all such Points, which had been controverted amongst the Brethren, and to propose to them, what of *necessity* they were to believe for the future, with *Anathema* pronounced against all such, as should presume to preach the contrary. Thus in the year 325. the first *Nicene Council* declar'd the Son of God to be *Consubstantial* to his *Father*, against the *Arians*; with an obligation on all to assent to this Doctrine, though never till then, propos'd or declar'd in that Form. Thus in the year 381. the *Holy Ghost* was declar'd to be *God*; against *Macedonius* and his Followers, in the first *Constantinopolital Council*. And in the first *Ephesin*, *Anno* 431. *Nestorius* was condemned, who maintain'd *two Persons in Christ*, and that the *blessed Virgin* was not *Mother of God*; with a Declaration, that both these *Tenets* were contrary to the *Catholick Faith*. In the second *Nicene Council*. *Anno* 787. Image-breakers were Anathematiz'd. And so others at other times; and at last, in the *Council of Trent*, was declar'd the *Real Presence*, *Transubstantiation*, *Purgatory*, *the lawfulness of the Invocation of Saints*, *of keeping Holy Images*, &c. against *Luther Calvin*, *Beza*, &c. And now, though in all these, and the other *General Councils*, the persons condemned, took occasion, from these *New Declarations*, to cry out, *Novelties*, *Novelties*, to fright the people with the noise of *new coin'd Articles*, and that the *inventions of Men* were impos'd on them, for *Faith*. Yet 'tis evident, that these *New Declarations* contain'd nothing but the *Antient Faith*; and that there had never been any such *Declarations* made, had not the Doctrine propos'd in them, being oppos'd and contradicted by some seducing Spirits, who going out from the Flock, endeavour'd by making Divisions, to draw numbers after them. So that the *new Proposal* of a Tenet, is but a *fallacious* proof of the Doctrine being *lately invented*, but a *good Argument* of its being *lately oppos'd*. 'Tis certain from *Scripture*, *Act.* 15. that the Apostles had never declar'd

declar'd the *non-necessity of Circumcision*, had not certain men come down from *Judea* and taught the Brethren the contrary. And that the *Consubstantiality* of the Son, had never been defin'd by the *Nicene Fathers*, had not *Arius*, with his Followers, oppos'd this *Catholick Doctrine*. And as certain it is, that the *Council of Trent* had been altogether silent as to *Transubstantiation*, *Praying to Saints*, *Purgatory*, &c. had not *Luther*, *Calvin*, and their Disciples, once professors of this Doctrine, *gone out* from the *Flock*, and upon the presumption of a *New Light*, endeavour'd to perswade the Faithful, that these Tenets, then believ'd by the whole *Christian* World, were no longer to be own'd, but to be quite thrown by, as *Antichristian* and *Diabolical*. 'Twas this oblig'd the *Pastors* to watch and take care of their Flock; and therefore not flying away, as the *Hireling* does, when the *Wolf catcheth, and scattereth the Sheep*, they assembled together in a Body, and declar'd to all under their charge, that they ought not to follow strangers; that howsoever these came pretending to the *Shepherd's voice*; yet since they *came not by the dore into the Sheepfold, but climbing up some other way, they were no Shepherds, but Thieves and Robbers*; such whose business was not to feed, but to steal, kill and destroy. 'Twas this made them encourage all under their care, not to waver; but to stand fast, and hold the profession of their Faith, and notwithstanding all pretences, by no means to suffer themselves to be deluded, and led away with *strange Doctrine*; and that they might the better secure them from falling into *Errours*, they gave them a Draught of their *Christian Doctrine*; especially of all those points, which these *modern self-commissionated Apostles* did preach against, and endeavour to undermine; particularly declaring to them, the Faith they had been bred up in, which they had receiv'd from their Forefathers, and been deriv'd even from the *Apostles*. Securing them, that whatsoever was contrary to this, was *Novelty* and *Errour*. And now in the *Pastors* declaring this to the *Faithful*, where was the *Innovation*? The *Council* did nothing but propose fully and explicately, what, before their meeting, was the Doctrine of all *Christendom*, and had been so amongst the *Primitive Fathers*. 'Twas they made *Innovation*, who preach'd contrary to the Doctrine thus believ'd and receiv'd; which *Luther* was not asham'd to own himself guilty of; plainly acknowledging, that He *separated from the whole World*.

But it seems that the whole World was then corrupted, and the Religion then every where profess'd, was overgrown with Superstitions, Errors and Abominations; such as had crept into the Church, some five Hundred Years before, some nine Hundred, and some a Thousand; and 'twas from these *Luther* separated, intending to *Reform* Christianity, and bring it to the *purity* of the *Primitive* times, of the first three Hundred Years. And

was

was it not very strange now, that so many gross *Fooleries*, idle *Superstitions*, and even down-right *Idolatry*, should creep into a *Church*, and spreading it self through all Nations, infect the whole World, becoming the publick profession of Christendom for so many hundred Years, and be confirm'd and establish'd by the Laws of every Kingdom; and that no body should take notice of any such thing, either at its first Rise, or in all its progress of so many Years: Insomuch, that had not *Luther* made the Discovery, 'tis likely we should never have come to the knowledge of these Thousand Years Errors and Corruptions: No thinking Man certainly, but judges it impossible, that the very *Fundamentals* of *Christianity* should be shaken, and the Religion planted by the Apostles turned into *Idolatry*; and yet that no Learned Man should any where appear to contradict these Abominations, no Zealous *Pastors* to withstand them, no pious *Princes* to oppose them: History sufficiently satisfies any Curious Reader, that from the first planting of the *Church*, there has been in no Age, any Man yet that has preach'd any *Heterodox* and *Erroneous Tenets*, and by introducing Novelties, has endeavour'd to infect the minds of the Faithful with *Heresie* and *Superstition*, but immediately have stood up Virtuous and Learned Men, in defence of the *Truth*, in their Writings and Sermons publickly confuting and condemning the *Errours*, and giving an Alarm to the World, to beware of such *Deceivers*, and their wicked *Doctrine*; and withal, never omitting, to Record their Names to Posterity; with an account of the *Year* when they began to Preach, under *what Emperours*, and what was the occasion of their *Revolt*. Was not all this, and even more done against *Arius*? How many appear'd against the *Manichees*? How many against the *Donatists*; against the *Novatians*, against the *Macedonians*, the *Nestorians*, the *Eutychians*, the *Pelagians*, the *Berengarians*, *&c.* So that never any thing has made so much noise in the World, so many commotions, so many disturbances; nothing has been so impossible to be carryed on with *secresie* and *silence*, as the broaching any new *Heresie*, the making a *Schism*, the *alteration* of *Religeon*, the starting up of some new Society and Pretenders to *Reformation*. What Tumults did all the fore-mentioned *Apostles* raise, disturb'd at the Doctrine of *Mahomet*, and the crying up the *Alcoran*? What Stirs and Commotions at the *Reformation* of *Church* and *Faith*, pretended by *Luther*, *Zwinglius* and *Calvin*? How then can it be judg'd in the least probable, that great variety of *erroneous Tenets* and *Antichristian Doctrin* should be introduc'd by the *Papists*, contrary to the sense and belief of all Christianity, either in the fourth, fifth, sixth or tenth Century; and yet that there should not be the least disturbance occasion'd by it, no tumults or opposition; but all done with so much quietness, in such a profound Peace and Silence, that had it not been for the *News* brought

brought, ſome Ages after, we had never ſuſpected the *Alteration*? And is this poſſible? Is it poſſible, that the whole Chriſtian World ſhould *change* their *Religion*, both as to the *Internal Belief*, and *external Profeſſion* and *exerciſe* of it; and no body be ſenſible of the change, ſo as to withſtand the Abomination, or to tranſmit to Poſterity, even ſo much as the leaſt Word of its beginning or propogation? Let any man upon ſome conſideration, tell me, whether it be poſſible, that this one little Kingdom of *England* ſhould fall from this *pure Apoſtolical* Doctrine it *now* profeſſes, into down-right *Popery*, (or any other way *alter* the whole Sheme of its *Religion*) and have the *Alteration* confirm'd by ſeveral *Acts of Parliament*, and continue in the publick Exerciſe of it for a thouſand, five hundred, or even one hundred years, and yet no one in this Kingdom, or out of it, ſhould be ſenſible of the *Alteration*; but alſo to be manag'd with ſuch *Policy* and *Craft*, that the whole buſineſs ſhould be a *Secret* for many Ages? And if this be ſcarce to be thought poſſible of this one Kingdom; what can be imagin'd, when 'tis affirm'd of many Nations of the whole Chriſtian World; Can any thing look more like a *Fable* or *Romance*? Or can any Rational Man, barely upon ſuch a *Report*, condemn the *Faith* and *Religion* of his *Anceſtors*, for *Novelty* and *Humane Inventions*; and quite laying aſide this, take him for the Rule of his *Reformation*, who thus, without Reaſon, Juſtice or Truth, has thrown ſuch an Infamy upon all the Chriſtians preceeding him for a thouſand years?

But not to inſiſt upon theſe reaſonings, for the wiping off the ſcandal of *Novelty* from the Doctrine of the *Church* of *Rome*; 'twould not be amiſs here, to look beyond the *Tenth Century*, as alſo beyond the time of *Pope Gregory*. And if in thoſe earlier Chriſtians, nothing can be found of that *Faith* and *Profeſſion*, which is charged as *Novelty* and *Errour* againſt the *Church* of *Rome*, all the *Papiſts* in the World ſhall joyn with their *Adverſaries*, and condemning *Pope Gregory* for a *Seducer*, and all of the *Tenth Age* for ſo many *Ignoramus*'s, ſhall in one voice with them cry out againſt all ſuch *Doctrine*, *Novelty*, *Novelty*, *Errour*, *Errour*. But if, on the contrary, every *Point* thus challeng'd of *Novelty*, ſhall appear to have been the *Profeſſion* of the *Faithful* in the time of the *Purity* of the *Goſpel*; if before Pope *Gregory* we find that *Invocation of Saints*, *the Real Preſence*, *Tranſubſtantiation*, *Purgatory*, *Prayer for the Dead*, *the Uſe of Holy Images*, *Relicks*, *the Sign of the Croſs*, *Proceſſions*, &c. were a *receiv'd Doctrine*, and *common Practice* of *Chriſtian* in thoſe *Primitive times*; Then ſhall the *Papiſts* remain as they are, as being of the ſame *Faith* and *Religion*, with thoſe *Antient Believers*, without any *Additions* and *Alterations*; and all their *Adverſaries* ought in juſtice to *return* again to their *Communion*, and making up one Quire, cry out with them; *Bleſſed are they who believes as our Fore-*

fathers

fathers believ'd. who receiv'd their Faith from the Apostles and their Successors; and Accurſed be they, who ſeparate from this Faith, and upon the Noiſe of Novelty and Errour, make Diviſions in the Church, and fall from her Communion, believing Lies rather than Truth.

In order to this, I intended in this place to have given the *Reader* a fair proſpect of the *Doctrine* and *Belief* of the Fathers, at the firſt five hundred years after Chriſt; but finding the Matter to increaſe ſo much beyond expectation upon my hands, I have reſerv'd them for another occaſion. But however, upon confidence of what I am able to produce in that point, I cannot omit to aſſure the *Reader*, that the chief, and moſt material Points charg'd upon the Church of *Rome* for *Novelty*, the *Primitive Fathers* do ſo plainly own to have been the *Faith* and *Profeſſion* of the *Church* in their days; and to have been deliver'd down, and taught as the *Doctrine* of the *Apoſtles*; that an impartial Conſiderer need not take much time to conclude, whether are the greater *Innovators*, thoſe that now Believe and Profeſs theſe Tenets and Practices; or they that diſown or reject them. 'Tis evident, that every Point of that Doctrine, which is now decry'd for *Popery*, and baſely ſtigmatiz'd with the note of *Errours* introduc'd of late, and of a modern invention, is by many Ages older than thoſe, who are reputed to be the Authors; that every particular Article laid to the *Ignorance* of the *Tenth Century*, and to the contrivance of *Pope Gregory*, are as expreſly and clearly own'd, and taught ſome Ages before, as it is now at this day. That thoſe Great Men were as down-right *Papiſts* in theſe Points, as we are now. And that any *diſturber* of *Chriſtianity* might have as well defam'd them for believers of *Novelties* and *Errours*, as we are now at this preſent. The *Faith* that they profeſs'd then, we profeſs now; and if any of our Doctrine be *Novelty*, 'tis a *Novelty* of above twelve hundred years ſtanding: And who can queſtion it not to be of an older date? If it was the publick belief of the *Chriſtian World*, in the fourth Century, who can be better Witneſſes of what was believ'd before them, even in the third Age, than They? They tell us, that the Doctrine they maintain and deliver, is the *Faith of the Catholick Church*, receiv'd from their Fore-fathers, and as it was taught by the *Apoſtles*; and we don't find, that in any of theſe Points, they were challeng'd by any Authority, or oppoſed by the Paſtors of the Church, or any Writers, either then living, or ſucceeding them, but received always with great veneration; And upon what grounds can any callenge them now? Is it poſſible, that any living now, can give a better account of what was believ'd and practis'd in the third Age, than They that immediately follow'd them? Which will be more credible Witneſſes of what was done in *Forty Eight*; thoſe that ſhall be alive fifty years hence; or they that are not yet to come

theſe

these thousand years? If therefore these Holy Men declare to us the Doctrine they believ'd; with an assurance, that it was the Faith of the *Catholick* Church, so believ'd by their Ancestors, and as they had receiv'd it from the Apostles and their Successors; do not they deserve better credit, than others, who coming a thousand years after, cry out against all these several Points, that they are nothing but *Novelty* and *Errour*? 'Tis evident therefore to him, that this noise of *Novelty*, was nothing but a *stratagem* for the introducing of *Novelties*; and that those that brought an Infamy upon these Points, by this aspersion, might with as great applause every, and as easily have laid a scandal upon other Article of the Christian Faith, which they thought fit to retain, and have had them all exploded for *Novelty*. And this has been so far done already, that even three parts of that Doctrine, pick'd out by the *first Reformers*, for *Apostolical*, and conform to the *Word of God*, we have seen in our days clamour'd against for *Novelty*, and thrown by with as general Approbation, and as clear Evidence of the charge, as ever they laid by *Transubstantiation* and the *Primacy*. The *first Reformers* cast off the Authority of the *first Bishop*, as being a *Novelty*; *Others* soon after cry'd down the Authority of *all Bishops*, for a *Novelty*. The *First* disown'd a great part of the *Priestly Function*, as being lately crept in; the *Others* disown'd all the rest, and even *Ordination* it self, as having all crept in together. The *First* threw out a great number of *Ceremonies*, as being not *Apostolical*, but of a modern Institution: The *Others* threw out even what they had retain'd, for being no more an Ordination of the *Apostles*, than the former. The *First* laid by five of the *Sacraments*; the *Others* laid by the *other two*. And thus *Novelty* was the *Word*, whensoever any receiv'd Doctrine of Christianity was to be outed, and may to be made for a *Novelty*: And he does dot doubt, but, that if the noise of *Novelty* continue long, so unhappily successful as of late, and the liberty be permitted to every *presuming Spirit*, to fix this scandal upon whatsoever Doctrine or Institution they shall think fit; that all Christianity is in a fair way of being thrown out of doors: and the *Bible*, *Preaching*, *Catechising*, *Christ's Incarnation* and *Passion*, &c. is as likely to be cast off for a *Novelty*, as all the rest have been. Those that will but shew to the People, that even these things have been all receiv'd from *Rome*, and that the *Papists* by their *Missionaries*, spread these Doctrines over the World, may soon perswade them, they are nothing but *Popish Inventions*, meer *Novelties*; that those that began the *Reformation*, did their business by halves, and that the World will never be *throughly Reform'd*, till all these *Romish Superstitions*, are laid by with the rest; they being of the same date. He takes no notice thereof of all the clamours rais'd against several points of the receiv'd Doctrine of his Church; his

Faith is founded on better Principles, than to be shaken with such a *Vulgar Engine. Novelty, Novelty*, is a cry, that may fright unthinking Men from their Religion; but every serious Man will require better Motives than a *Noise*, before he forsake any point of his Faith; and 'tis impossible he should joyn with any in condemning such things for *Novelties*, which he finds the Profession of all *Antiquity*.

The Conclusion.

These are the Characters *of the* Papist, *as he is* Misrepresented, *and as* Represented. *And as different as the* One *is from the* Other, *so different is the* Papist, *as reputed by his Maligners, from the* Papist, *as to what he is in himself. The* One *is so Absurd and Monstrous, that 'tis impossible for any one to be of that Profession, without first laying by all thoughts of* Christianity, *and his* Reason. *The* Other *is just contradictory to this; and without any farther Apology, may be expos'd to the perusal of all Prudent and Unpassionate Considerers, to examine if there be any thing in it, that deserves the hatred of any Christian: And if it be not in every Point wholly conform to the Doctrine of Christ, and not in the least contrary to Reason. The* Former *is a* Papist, *as he is generally apprehended by those, who have a* Protestant Education; *such, as whensoever reflected on, is conceiv'd to be a perverse, malicious sort of Creature,* Superstitious, Idolatrous, Atheistical, Cruel, Bloody-minded, Barbarous, Treacherous, *and so* Prophane, *and every way* Inhumane, *that 'tis in some manner doubted, whether he be* Man, *or no. The* other, *is a* Papist, *whose* Faith *is according to the Proposal of the Catholick Church; which by Christ's Command, he is oblig'd to believe and hear, and whose whole design in this World, is for obtainiug Salvation in the next. And is it not strange, that these two Characters so directly opposite, so wholly unlike one the other, that Heaven and Hell is not more, should agree to the same person: 'Tis certainly a strange piece of injustice, and yet not at all strange to those, who know, that they that follow Christ shall be hated by the World, that those who study the Wisdom of Heaven, shall have the repute of Fools; and that as many as attend the* Lamb, *shall be painted in the Livery of* Satan. *Our Fore-fathers were so, before us; all the Primitive Christians, the Apostles, and even the* Lamb *himself, our Redeemer.* Calumny *ever follow'd them,* Misrepresentation *waited upon them; and what wonder that* Infamy *was their constant Attendance? And now if the* Orthodox Christians, *have thus in all Ages had their* double Character; *one of* Justice, *exactly drawn from what they really believ'd and practis'd; the other of* Malice, *copied from them, as* Misrepresented: *'Tis not at all strange, to find it so now in our days; when* Calumny, Malice, Ignorance, &c. *are as powerful*

powerful as ever; who, though from the beginning of the World, that is above five thousand Years, they have made it their chief business to Paint, Copy and Represent Things and Persons; yet they never did it with so much injury, so altogether unlikely, *as they do now to the* Papists; *there being scarce any one Point of their* Faith and Profession, *which they do not either blindly mistake, or basely disguise. The* Papists *believe 'tis convenient to pray* before Holy Images, *and give them an* inferiour *or* relative *respect.* These *describe the* Papists *Praying to* Images, *and Worshipping them as* Idols. *The* Papists *believe 'tis good to desire the Prayers of the* Saints, *and Honour them as the Friends of God.* These *Paint out the* Papists, *as believing* Saints *to be their* Redeemers, *and Adoring them as* Gods. *The* Papists *believe, that Christ left a Power in the Priests of his Church, to Absolve all truly Penitent Sinners from their Offences.* These *Represent the* Papists *as believing, That the Priests can infallibly forgive all such as come to Confession, whether they Repent, or no. The* Papists *believe there's Power in the* supreme Pastor, *upon due Motives of granting* Indulgences; *that is, of releasing to the Faithful such Temporal Penalties, as remain due to their past sins, already remitted as to their guilt; on condition they perform such Christian Duties as shall be assign'd them,* i. e. *humble themselves by Fasting, Confess their sins with a hearty Repentance, Receive Worthily, and give Alms to the Poor,* &c. These *make the* Papists *believe, That the Pope, for a sum of Mony, can give them leave to commit what sins they shall think fit, with a certain Pardon for all Crimes already incurr'd; and that there can be no danger of Damnation to any, that can but make a large Present to* Rome, *at his death. The* Papists *believe, That by the Merits of Christ, the good Works of a just Man, are acceptable to God, and through his Goodness and Promise, meritorious of eternal happiness.* These *report, That the* Papists *believe they can* merit *Heaven by their own Works, without any dependance on the work of our Redemption. The* Papists *worship Christ really present in the* Sacrament, *true God and Man.* These *say they fall down to, and worship a* piece *of* Bread. Some Papists *maintain the* Deposing Power: These *will have it to be an* Article *of their* Faith, *and that they are oblig'd to't by their Religion.* Some Papists *have been* Traytors, Rebels, Conspirators, *&c.* These *make these Villanies to be* Meritorious *among the* Papists, *and that 'tis the Doctrine of their Church. And thus there is scarce any one thing belonging to their Faith and Exercise of their Religion, which is not wrong'd in the describing it, and injuriously* Mis-represented. *And if any be so curious, as to desire to be satisfied, how this comes about; let him but stand by any of the* Undertakers, *while they are taking the* Copy *of* Popery, *and observe their Method, and he may soon come to the bottom of the* Mystery. *He may see them seriously viewing some of her Tenets, and upon a short consideration, immediately to fall to the making* Inferences, *and deducing* Consequences, *then down go these for so many* Articles *of* Popery.

They go on, and see other of her Tenets, and these containing Mysteries, *such as* Reason *cannot reach to, when* Faith *is not an assistant; they are presently follow'd with variety of* Absurdities, *and* seeming Contradictions: *And down go these to the former, for so many* Articles *of* Popery. *They pass on to others, and these being not conform to the Principles of their Education; several* Misconstructions *are presently rais'd upon them, and down go these for so many* Articles *of* Popery. *They look forward, and seeing others, in the practice of which, many* Abuses *have been committed; then down go the* Abuses *for so many* Articles *of* Popery. *Hence they turn to the* Court *of* Rome, *and as many* Disorders *and* Extravagancies *as they find there, so many* Articles *of* Popery. *They enquire into the* Actions *and* Lives *of her* Pastors *and* Prelates, *and as many* Vices, *as many* wicked Designs *they discover there, so many* Articles *of* Popery. *They examine the behaviour of her* Professors, *and whatsoever* Villanies, *whatsoever* Treasons *and* Inhumanities, *they find committed by any that own themselves Members of that Communion, down they all go for so many* Articles *of* Popery. *They hear the* reports *of such as have* deserted *her* Authority, *and tho' through their extravagancies and rashness, they deserve not credit even in a trifle? yet their whole* Narrative *shall be accepted, and all their idle* Stories *be summ'd up, for so many* Articles *of* Popery. *They peruse every scurrilous Pamphlet and abusive Libel; and such* ridiculous Fables, *as are only fit for a Chimney-corner, they borrow thence, and set them down for so many* Articles *of* Popery. *They turn over every* Popish Author, *and whatsoever* light, loose *or* extravagant Opinions, *whatsoever* Discourses *carried on either through* Flattery, Disgust, *or* Faction, *appear in any of them, they are all mark'd out for so many* Articles of Popery. *And by these and such like means is finisht at last a* compleat draught of Popery, *in which she is render'd so* foul, monstrous *and* abominable, *that there can be nothing raked from the very sinks of* Turcism, *nothing borrow'd from the* wild Africans, *or* barbarous Americans, *that can make her more* odious, *or add to her* deformity. *Why, and is not* Popery *then, such as 'tis thus generally painted? No, 'tis no more like it, than* Monarchy *is to that which turbulent* Republican *Spirits shew for it; when displaying to the multitude some* Miscarriages *of State,* Frailties *in Persons in Dignities,* Abuses *of Government, &c. they cry out,* Behold this is Monarchy. *By these means making it Infamous among the People, that they may more easily overthrow it. And are not the* Papists *such as they are commonly* Represented? *No: They are no more alike, than the* Christians *were of old under the Persecuting Emperors, to what they appear'd, when cloathed with* Lions and Bears Skins *they were exposed in the Amphi-theatre to* Wild Beasts; *under those* borrow'd Shapes *to provoke their* Savage Opposites *to greater fury; and that they might infallibly, and with more rage, be torn in pieces. Let* Monarchy *be shewn in its* own colours; *and the* Christians *be expos'd in their* own form, *and one*

will

will have but few Maligners, and the others will meet with a more Tame behaviour, even from the wildest Beasts. *Let any but search into the* Councils *of the Church of* Rome, *even that of* Trent, *than which none can be more* Popish; *let them peruse her* Catechisms, *that,* ad Parochos, *or others set forth for Pastors to instruct their Flock, and for Children, Youth, and others to learn their Christian Doctrine, of which there is extant great variety in* English. *Let them examine* Vernon's Rule of Faith, *and that set forth by the Bishop of* Condan. *Let them look into the Spiritual Books of Direction: Those of Bishop* Sales, *the* Following of Christ, *the* Christian Rules, *the* Spiritual Combat, Granado's Works, *and infinite others of this sort, which Papists generally keep by them for their Instruction: And then let them freely declare, whether the* Papists *are so* ill principled, *either as to their* Faith *or* Morals, *as they are generally made appear. A little diligence in this kind, with a serious inquiry into their conversation, their manner of Living and Dying, will easily discover, that* that *of* Beast, *with which they are commonly expos'd to publick, is not* theirs, *but only of the* skin, *that is thrown over them. The Papists own, that there are amongst them Men of very ill Lives, and that if every corner be narrowly sifted, there may be found great abuses, even of the most sacred things; that some in great Dignities have been highly vicious, and carried on wicked Designs: That some Authors maintain and publish very absurd Opinions, and of ill consequence. But these things are nothing of their* Religion, *they are* Imperfections *indeed, the* Crimes, *the* Scandals *of some in their* Communion; *but such they are so far from being oblig'd to approve, maintain or imitate, that they wish with all their heart, there had been never any such thing, and desire in* these Points a thorough Reformation. *Tho' the* Imprudences *therefore, the* Failings, *the* Extravagencies, *the* Vices, *that may be pick'd up, throughout the whole* Society *of* Papists, *are very numerous and great, and too too sufficient, if drawn together, for the composing a most* Deform'd Antichristian-Monster; *yet the* Popery *of the* Roman-Catholicks *is no such* Monster, *as 'tis painted. Those things which are commonly brought against them, being as much detested by them, as by the Persons that lay the charge of their dis-favour; and having no more relation to them, than* Weeds *and* Tares *to the* Corn *amongst which it grows; or* Chaff *to the* Wheat, *with which it lies mix'd in one heap. A* Papist *therefore is no more than he is above* Represented; *and whosoever enters that* Communion, *has no obligation of believing otherwise, then as there specified. And though in each Particular, I have cited no* Authorities; *yet for the truth and exactness of the* Character, *I Appeal to the* Council of Trent. *And if in any Point it shall be found to disagree, I again promise, upon notice, publickly to own it. And as for the other Part, of the* Papist Mis-represented, *it contains such Tenets as are* wrongfully *charged upon the* Papists; *and in as many respects, as it is contrary to the other* Character; *in so many, it is contrary to the* Faith *of their Church: And*

so

so far, they are ready to disown them, and subscribe to their Condemnation. And though any serious enquirer may be easily satisfied as to the truth of this; yet for a publick satisfaction, to shew that those Abominable Unchristian Doctrines *are no part of their* Belief; (*however extravagant some men may be in their Opinions;*) *the* Papists *acknowledge that a* Faith *assenting to* such Tenets, *is wholly opposite to the Honour of God, and Destructive to the* Gospel *of Christ, and do publickly invoke God Almighty's Judgements upon that Church, which teaches either publickly or privately such a* Faith. *And since 'tis lawful for any Christian to answer* Amen, *to such* Anathema's, *as are pronounc'd against things* apparently sinful; *the* Papists, *to shew to the World that they disown the following* Tenets, *commonly laid at their dore; do here oblige themselves, that if the ensuing* Curses *be added to those appointed to be read on the First day of* Lent: *They will seriously and heartily answer* Amen *to them all.*

I. Cursed is he that commits Idolatry; that prays to Images or Relicks, or Worships them for God. ℟. *Amen.*

II. Cursed is every Goddess Worshiper, that believes the Virgin *Mary* to be any more than a creature; that Honour her, Worship her, or puts his Trust in her, more than in God; that believes her above her Son, or that she can in any thing command him. ℟ *Amen.*

III. Cursed is he that believes the Saints in Heaven to be his Redeemers, that prays to them as such, or that gives Gods Honour to them, or to any creature whatsoever. ℟. *Amen.*

IV. Cursed is he that Worships any Breaden God, or makes Gods of the empty Elements of Bread and Wine ℟ *Amen.*

V. Cursed is he that believes, that Priests can forgive sins, whether the sinner repent, or no. Or that there's any Power in Earth or Heaven, that can forgive sins, without a hearty repentance, and serious purpose of amendment. ℟. *Amen.*

VI. Cursed is he that believes there's Authority in the Pope or any others, that can give leave to commit sins, Or that can forgive him his sins for a sum of Money. ℟. *Amen*

VII. Cursed is he that believes, (that Independent of the Merits and Passion of *Christ*,) he can Merit Salvation by his own good Works; or make condign satisfaction for the guilt of his sins, or the pains Eternal due to them. ℟. *Amen.*

VIII. Cursed is he that contemns the Word of God, or hides it from the people, on design to keep them from the knowledge of their Duty, and to preserve them in Ignorance and Errour. ℟. *Amen.*

IX. Cursed is he that undervalues the Word of God, or that forsaking Scripture, chuses rather to follow Humane Traditions than it. ℟. *Amen.*

X Cursed is he that leaves the Commandments of God, to observe the constitutions of Men. ℟. *Amen.*

XI. Cursed it he that omit any of the Ten Commandments, or keeps the people from the knowledge of any one of them, to the end they may not have occasion of discovering the Truth. ℟. *Amen.*

XII. Cursed is he that Preaches to the People in unknown Tongues, such as they understand not; or uses any other means to keep them in Ignorance. ℟. *Amen.*

XIII. Cursed

XIII. Curſed is he that believes that the *Pope* can give to any, upon any account whatſoever, Diſpenſations, to Lie, or Swear falſly: Or that 'tis Lawful for any, at the laſt hour to proteſt himſelf Innocent, in caſe he be Guilty ℟. *Amen.*

XIV. Curſed is he that encourages ſins, or teaches Men to defer the amendmeut of their lives, or preſumption of their Death-Bed-repentance. ℟. *Amen.*

XV. Curſed is he that teaches Men, that they may be Lawfully drunk on a *Friday*, or any other Faſting-day; tho' they muſt not taſte the leaſt bit of Fleſh. ℟ *Amen.*

XVI. Curſed is he who places Religion in nothing but a pompous ſhew conſiſting only in Ceremonies; and which teaches not the People to ſerve God in Spirit and Truth. ℟. *Amen.*

XVII. Curſed is he who loves or promotes cruelty, that teaches People to be Bloody-minded, and to lay aſide the meekneſs of *Jeſus Chriſt.* ℟. *Amen.*

XVIII. Curſed is he who teaches it Lawful to do any wicked thing, tho' it be for the Intereſt and Good of Mother-Church: or that any Evil action may be done, that Good may come of it. ℟. *Amen.*

XIX. Curſed are we, if amongſt all thoſe wicked Principles and Damnable Doctrine, commonly laid at our Dores, any one of them be the Faith of our Church: And Curſed are we, if we do not as heartily deteſt all thoſe Helliſh Practices, at they that ſo vehemently urge them againſt us. ℟. *Amen*

XX. Curſed are we, if in an anſwering, and ſaying *Amen*, to any of theſe *Curſes*, we uſe any Equivocations, Mental Reſervations; or do not aſſent to them in the common and obvious Senſe of the Words. ℟. *Amen.*

And can the Papiſts *then, thus ſeriouſly, and without check of Conſcience, ſay* Amen *to all theſe* curſes? *Yes they can, and are ready to it, whenſoever, and as often as it ſhall be requir'd of them. And what then is to be ſaid of thoſe, who either by* Word *or* Writing, *charge theſe Doctrines upon the* Faith *of the* Church of Rome, Is a lying ſpirit in the mouth of all the Prophets? Are they all gone aſide? Do they back-bite with their tongue, do evil to their Neighbour, and take up reproach againſt their Neighbour? *I'le ſay no ſuch thing, but leave the impartial Conſiderer to judge. One thing I can ſafely affirm, that the* Papiſts *are foully* Miſ-repreſented, *and ſhew in publick as much unlike what they are, as the Chriſtians were of old by the Gentiles; that they lie under a great Calumny, and ſeverely ſmart in good Name, Perſons and Eſtates, for ſuch things, which They, as much, and as heartily deteſt, as thoſe who accuſe them. But the comfort is, Chriſt has ſaid to his Followers,* Ye ſhall be hated of all men, *(Matt.* 10. 22.*)* and *St.* Paul, we are made a ſpectacle unto the World; *and we don't doubt, that who bears this with patience, ſhall for every loſs here, and content, receive a hundred fold in Heaven:* For baſe things of the World, and things which are deſpiſed, hath God choſen, 1 *Cor.* 1. 28.

FINIS.

The CONTENTS.

		Page
1.	OF *Images*,	1
2.	*Of Praying to Saints*,	2
3.	*Of Praying to the Virgin* Mary,	4
4.	*Of Relicks.*	5
5.	*Of the Eucharist*,	6
6.	*Of Merits and Good Works*,	8
7.	*Of Confession*,	9
8.	*Of Indulgences*,	10
9.	*Of Satisfaction*,	11
10.	*Of Reading the Holy Scripture*,	12
11.	*Of Apocryphal Books*,	13
12.	*Of the Vulgar Edition of the Bible*,	15
13.	*Of the Scripture as a Rule of Faith*,	17
14.	*Of the Interpretation of Scripture*,	18
15.	*Of Tradition*,	19
16.	*Of Councils*,	20
17.	*Of infallibility in the Church*,	22
18.	*Of the Pope*,	25
19.	*Of Dispensations*,	27
20.	*Of the Deposing Power.*	29
21.	*Of Communion in one kind*,	31
22.	*Of the Mass*,	32
23.	*Of Purgatory*,	34
24.	*Of Praying in an Unknown Tongue*,	37
25.	*Of the Second Commandment*,	39
26.	*Of Mental Reservations*,	41
27.	*Of Death-bed Repentance*,	42
28.	*Of Fasting*,	43
29.	*Of Division and Schisms in the Church*,	45
30.	*Of Fryars and Nuns*,	46
31.	*Of Wicked Principles and Practices*,	48
32.	*Of Miracles*,	52
33.	*Of Holy Water*,	53
34.	*Of Breeding up People in Ignorance*,	55
35.	*Of the Uncharitableness of the Papists*,	57
36.	*Of Ceremonies and Ordinances*,	61
37.	*Of Innovations in Matters of Faith*,	67

Roman-Catholick Principles,

In Reference to

GOD and the KING.

PARAGRAPH I.

Of the Catholick Faith, *and* Church *in General.*

Redemption in Christ,

I. THE Fruition of God, and Remission of Sin is not attainable by Man, otherwise then (*a*) *in and by the Merits of Jesus Christ*, who (*gratis*) Purchas'd it for Us.

applicable by Faith.

II. These Merits of Christ are not apply'd to Us, otherwise than by a *Right* (*b*) *Faith* in Christ.

Which is but One,

III. This *Faith is but* (*c*) *One*, Entire and Conformable to its Object, being *Divine Revelations*; to all which (*d*) *Faith* gives an undoubted assent.

Supernatural,

IV. These *Revelations* contain many *Mysteries* (*e*) *transcending the Natural Reach of Humane Wit or Industry*; Wherefore,

By the Divine Providence to be Learnt,

V. It became the *Divine Wisdom* and *Goodness*, to provide Man of some (*f*) *Way or Means* whereby he might Arrive to the *Knowledge* of these *Mysteries*; Means (*g*) *Visible* and *Apparent* to all; Means (*h*) *propotionable* to the Capacities of all; Means (*i*) *Sure* and Certain to all.

Nor from private Interpretation of Scripture.

VI. This Way or Means is not the *Reading of Scripture*, Interpreted according to the *Private* (*k*) *Reason* or (*l*) *Spirit* of every Disjunctive Person, or Nation in Particular; But,

and guided by the *Holy Ghost* for that end.

VII. It is an *Attention* and (*m*) *Submission* to the *Doctrine* of the *Catholick or Universal Church*, established by Christ for the Instruction of all, (*n*) *Spread* for that end throughout all *Nations*, and *visibly continu'd* in the Succession of Pastors, and People throughout all *Ages*: From which Church (*o*) *Guided in Truth, and secur'd from Errour* in Matters of *Faith*, by the (*p*) *promis'd Assistance of the Holy Ghost*,

a] Eph.2.8. 1 Cor. 15. 22.
b] Mark 16. 16. Heb. 11.6.
c] Eph.4.4.
d] Ja.2.10.
e] 1 Cor.1. 20. Mat. 16.17
f] Isa.35.8.
g] Joh.9.41
h] Mat.11. 25.
i] John 15. 22.
k] 2 Pet.3. 16. Pro.14.12. Mat. 22.29
l] 1 Joh.4. 1. & 6. Pro. 12.15.
m] Matth. 18. 17. Luk.10.16
n] Psal.2.8. Isa.2.2.&c. *cap.* 49. 6. Matt.5.14
o] Is. 59.21 Joh. 16. 13 Eze.37. 26. Eph. 5. 25. 1 Tim.3.15 Mat. 16.18
p] Mat.28. 23. Joh.14.16.

Ghost, every one may, and ought to (*q*) *Learn* both the RightSence of the *Scripture*, and all other *Christian Mysteries* and *Duties*, respectively necessary to Salvation. [q] Deu. 17. 8 Mat. 23. 2.

This *Church* is the same with the *Rom. Cath.*

VIII. This Church, thus Spread, thus Guided, thus visibly continu'd, (*r*) in *One Uniform Faith*, and *Subordination* to *Government*, is that Self-same which is term'd the *Romau Catholick Church*, the *Qualifications* above-mentioned, *viz. Unity*, *Indeficiency*, *Visibility*, *Succession*, and *Universality*, being applicable to no other *Church*, or *Assembly*, whatsoever. [r] Can. 6. 8. Joh. 10. 16. Rom. 15. 5. Joh. 17. 22. Phil. 2. 2.

From the testimony of which, we *receive* the Scripture to be *Gods Word*

IX. From the *Testimony* and *Authority* of this *Church*, it is, that we Receive, and Believe the *Scriptures* to be *God's Word*: And as She can (*s*) *assuredly* tell Us, This or That Book is *God's Word*, so can she with the like *Assurance* tell us also the True *Sense* and *Meaning* of it in Controverted Points of *Faith*; The same *Spirit* that Writ the *Scripture*, (*t*) *Enlightening Her* to understand, both *It*, and all matters necessary to *Salvation*. From these Grounds it follows, [s] Mat. 16. 18. 1 Tim. 3. 15 Mat. 18. 17. [t] Isa. 59. 21 Joh. 14. 26.

Divine Revelations, onely matters of *Faith*.

X. All, and only *Divine Revelations* deliver'd by God unto the *Church*, and propos'd by her to be believ'd *as such*, are, and ought to be esteem'd *Articles of Faith*; and the contrary *Opinions*, Heresie. And,

What *Heresie*, and what *Schism*.

XI. As an *Obstinate Separation* from the *Unity* of the Church, in known declar'd *Matters of Faith*, is *Formal* (*u*) *Heresie*; So a wilful *Separation* from the *Visible Unity* of the same *Church*, in matters of *Subordination* and *Government*, is *Formal* (*x*) *Schism*. [u] 1 Cor. 11. 19. Mat. 18. 17 [x] Tit. 3. 10 1 Cor. 1. 10. *cap.* 12. 25.

How matters of *Faith* are propos'd by the *Church*.

XII. The Church proposes unto us matters of *Faith*: First, and chiefly, by the (*y*) *Holy Scripture*, in Points plain and intelligible in it. Secondly, By (*z*) *Definitions of Generall Councils*, in poins not sufficiently Explain'd in *Scripture*. Thirdly, By (*a*) *Apostolical Traditions*, deriv'd from *Christ* and his *Apostles*, to all Succeeding Ages. Fourthly, By her (*b*) *Practice*, *Worship* and *Ceremonies*, confirming her *Doctrine*. [y] Joh. 5. 39 [z] Act. 15. *per tot.* [a] 2 Thes. 2. 15. *cap.* 3. 6. 2 Tim. 2. 2. [b] Ja. 2. 18.

SECT. II.

SECT. II.

Of Spiritual and Temporal Authority.

What is the Authority of *General Councils.*

I. *General Councils* (which are the Church of God Representative) have no Commission from Christ to Frame *New Matters* of *Faith*, (these being sole *Divine Revelations*,) but only to (*a*) *Explain* and *Assertain* unto Us, what anciently was, and is Receiv'd and Retain'd, as of *Faith* in the Church, upon arising *Debates* and *Controversies* about them. The *Definitions* of which, *General Councils* in *Matters of Faith* only, and propos'd *as such*, oblige, under pain of *Heresie*, all the *Faithful*, to a *Submission of Judgement*. But,

Gal. 1.7,8.
a] Deu. 17. 8. Mat. 18.17 Act. 15. *per tot.* Luc. 10.16. Heb. 13. 7. 17.

An Explanation of the same Authority.

II. It is no Article of Faith to believe, That *General Councils* cannot *Err*, either in matters of *Fact* or *Discipline*, alterable by circumstances of Time and Place, or in matters of *Speculation*, or *Civil Policy*, depending on meer Humane Judgement or Testimony. Neither of these being Divine *Revelations* (*b*) *deposited* in the *Catholick Church*, in regard to which alone, she hath the (*c*) *promiss'd Assistance of the Holy Ghost*. Hence it is deduc'd,

b] 1 Tim. 6. 20.
c] Jo. 14. 16.

A Deduction from thence concerning Allegiance.

III. If a *General Council* (much less a *Papal Consistory*) should undertake to *depose a King*, and *absolve his Subjects* from their *Allegiance*, no *Catholick* (*as Catholick*) is bound to *submit* to such a *Decree*. Hence also it follows:

A second Deduction, concerning the same.

IV. The Subjects of the King of *England* lawfully may, without the least breach of any *Catholick Principle*, Renounce, (even upon Oath,) the Teaching, or Practising the *Doctrine of deposing Kings* Excommunicated for Heresie, by any Authority whatsoever, as repugnant to the *fundamental Laws* of the Nation, *Injurious to Sovereign Power*, Destructive to the *Peace and Government*; and by consequence, in His Majesties Subjects, *Impious and Damnable*: Yet not properly *Heretical*, taking the Word *Heretical* in that connatural, genuine *sense*, as it is usually understood in the *Catholick Church*; on account of which, and other Expressions, (no-wise appertaining to Loyalty,) it is, that *Catholicks* of *tender consciences* refuse the *Oath* commonly call'd *the Oath of Allegiance*.

Declar. fac. Sorb.

The Bishop of *Rome* Supreme Head of the *Church*, but not Infallible.

V. *Catholicks* believe, That the Bishop of *Rome* is the Successor of S. *Peter*, (*d*) Vicar of *Jesus Christ* upon Earth, and the *Head of the whole Catholick Church*; which *Church* is therefore fitly stil'd *Roman Catholick*, being an *universal Body* (*e*) united under *one visible Head*. Nevertheless.

VI. It is *no matter of Faith* to believe, That the *Pope* is in himself *Infallible*, separated from a General Council, even in *Expounding the Faith*: By consequence *Papal Definitions* or *Decrees*, though *ex Cathedra*, as they term them, (take exclusively from a *General Council*, or *Universal Acceptance of the Church*,) oblige none under *Pain of Heresie*, to an interior Assent.

Nor hath any Temporal Authority over Princes.

VII. Nor do *Catholicks* (*as Catholicks*, believe that the *Pope* hath any direct, or indirect *Authority* over the *Temporal Power* and Jurisdiction of *Princes*. Hence, if the *Pope* should pretend to *Absolve* or *Dispence* with His Majesties Subjects from their *Allegiance*, upon account of *Heresie* or *Schism*, such *Dispensation* would be *vain and null*: and all *Catholick* Subjects (notwithstanding such *Dispensation* or *Absolution*,) wouldbe still bound in Conscience to defend theirKing and Countrey, at the hazard of their Lives and Fortunes, even *against the Pope* himself, in case he should invade the Nation.

The *Church* not responsible for the Errors of particular Divines.

VIII. And as for the *Problematical Disputes*, or Errors of particular *Divines*, in this or any other matter whatsoever, the *Catholick* Church is no wise *responsible* for them: Nor, are *Catholicks* (*as Catholicks*,) justly *punishable* on their account, But,

King-Killing-Doctrine, Damnable Heresie.

IX. As for the *King-killing Doctrine*, or Murder of Princes, Excommunicated for Heresie; It is an *Article of Faith* in the *Catholick* Church, and expresly declar'd in the General Council of *Constance*, that such Doctrine is *Damnable* and *Heretical*, being contrary to the known *Laws* of God and Nature.

Personal misdemeanours not to be imputed to the Church

X. *Personal Misdemeanors* of what Nature soever, ought not to be *Imputed* to the *Catholick* Church, when not Justifiable by the *Tenents* of her Faith and Doctrine: For which Reason though the Stories of the *Paris Massacre*; the *Irish Cruelties*, or *Powder-Plot*, had been exactly true, (which yet for the most part are notoriously mis-related) nevertheless *Catholicks* (*as Catholicks*) ought not to suffer for such *Offences*, any more than the Eleven *Apostles* ought to have suffer'd for *Judas's Treachery*.

XII. It

d] Mat. 16. 17. Lu. 22. 31. Jo. 21. 17.
e] Eph. 4. 11, &c.
1 Pet. 2. v. 12. &c.
Conc. Const. Sess. 15.

No Power on Earth can authorise Men to *Lie, Forswear, Murther, &c.*

XII. It is an *Article of the Catholick Faith* to believe, that no *Power* on Earth can *License* Men to *Lie*, to *forswear*, and *Perjure* themselves, to *Massacre* their Neighbours, or Destroy their Native Countrey, on pretence of *promoting the Catholick Cause, or Religion*: Furthermore, all *pardons and Dispensations* granted, or pretended to be granted, in order to any such *Ends* or Designs, have no other *Validity* or Effect, than to add *sacriledge* and *blasphemy* to the abovemention'd Crimes.

Equivocation not allowed in the Church

XII. The Doctrine of *Equivocation* or Mental Reservation, however wrongfully Impos'd upon the *Catholick Religion*, is notwithstanding, neither taught, nor approv'd by the Church, as any part of her Belief. On the contrary, *simplicity and Godly sincerity* are constantly recommended by her as truly *Christian Virtues*, necessary to the conservation of *Justice, Truth, and Common-security.* 2Cor.1.12.

SECT. III.

Of some Particular controverted Points of Faith.

Of Sacramental Absolution.

I. EVery *Catholick is oblig'd to believe*, that when a Sinner (*a*) Repents him of his Sins from the *bottom* of his *Heart*, and (*b*) *Acknowledges* his Transgressions to *God* and his (*c*) *Ministers, the Dispensers of the Mysteries of Christ*, resolving to turn from his evil ways, (*d*) and *bring forth Fruits worthy of Penance*; there is (then, and no otherwise) an *Authority* left by Christ to *Absolve* such a *Penitent Sinner* from his Sins; which *Authority* Christ gave his (*e*) *Apostles*, and their *Successors*, the *Bishops* and *Priests* of the *Catholick* Church, in those words, when he said, Receive ye the *Holy Ghost*, whose Sins you shall *forgive*, they are *forgiven* unto them, *&c.*

a] Ez. 18. 21. 2Cor.7.10. *b*]Psa.32. 5. Pro. 28.13. *c*] Act. 19. 18. 1 Cor. 4.1. Jam. 5.16. *d*] Lu. 3.8. *e*] Joh. 20. 21, *&c.* Mat. 18.18

Of Satisfaction by penitential works.

II. Though no Creatare whatsoever can make (*f*) condign *satisfaction*, either for the *Guilt* of Sin, or the *pain Eternal* due to it; (*g*) This *satisfaction* being proper to Christ our Saviour only; Yet *penitent Sinners* Redeemed by Christ, may, as *Members* of Christ, in some measure (*h*) *satisfie* by Prayer, Fasting, Alms-Deeds, and other *Works* of *Piety*, for the *Temporal Pain*, which by order of Divine Justice sometimes remains due, after the *Guilt* of Sin, and

f] Tit.3.5. *g*] 2Cor.5. 3. *h*]Acts 26. 20. Jonas 3. 5. *&c.* Psa. 102.9. *&c.*

Pains

Pains Eternal are *(gratis)* remitted. These *Penitential Works*, are, notwithstanding, *satisfactory* no otherwise than as *joyned* and apply'd to that *satisfaction* which *Jesus made upon the* Cross, *in virtue of which alone, all our good Works find a gatefful (i) acceptance in God's sight.* Ps. 109.23. Dan. 9. 3. Joel. 2. 12. Luk. 11.41 Act.10.41. *i*] 1 Pe.2.5.

Indulgences are not Remission of Sins, but only of Canonical Penances.

III. The Guilt of Sin, or Pain Eternal due to it, is never remitted by *Indulgences*; but only such *(k) Temporal punishments* as remain due after the Guilt is remitted; These *Indulgences* being nothing else than a *(l) Mitigation* or *Relaxation* upon just causes, of *Canonical Penances*, enjoyn'd by the Pastors of the Church on Penitent Sinners, according to their several Degrees of Demerit. And if any abuses or mistakes be sometimes committed, in point either of granting or gaining *Indulgences*, through the Remisness or Ignorance of particular Persons, contrary to the ancient Custom and Discipline of the Church; such abuses or mistakes cannot rationally be charg'd on the Church, nor rendred matter of Derision, in prejudice to her Faith and Doctrine. *k*] 1 Cor. 5. 5. &c. *l*] 2 Cor. 2. 6.

Abuses herein not to be charged on the Church.

There is a *Purgatory* or *State*, where Souls departing this Life with some blemish, are purify'd.

IV. *Catholicks* hold there is a *Purgatory*, that is to say, a place or State, where Souls departing this Life, with Remission of their Sins, as to the Eternal Guilt or pain, or yet *(m) Obnoxious* to some Temporal *Punishment* still remaining due, or not perfectly freed from the Blemish of some *(n) Venial Defects* or *Deordinations*, (as idle Words, &c. not liable to Damnation) are *(o) purg'd* before their Admitance into Heaven, where nothing that is *(p) defil'd* can *enter*. Furthermore, *m*] Numb. 14. 20, &c. 2 Sam. 12. 13. &c. *n*] Pro. 24. 16. Ma. 12.36. and cap. 5. 22. 26. *o*] Mat. 5. 26. 1 Cor. 3. 15. *p*] Rev. 21. 27.

Prayers for the Dead available to them.

V. *Catholicks* also hold, That such Souls so detain'd in *Purgatory*, being the *Living Members* of Christ Jesus, are *Reliev'd* by the *(q) Prayers* and *Suffrages* of their *Fellow-members* here on Earth: But where this place is? Of what Nature or Quality the Pains are? How long each Soul is detained there? After what manner the *Suffrages* made in their behalf, are apply'd? Whether by way of *Satisfaction* or *Intercession*, &c. are Questions superfluous, and impertinent as to *Faith*. *q*] 1 Cor. 15 29. Coll. 1. 24. 2 Mac. 12. 42, &c. 1 Jo. 5. 16. *r*] Jo. 15. 5. 16.

Superfluous Questions about Purgatory.

Of the merit of good Works, through the merits of Christ.

VI. No Man, though *just*, *(r)* can Merit either an Increase of Sanctity or Happiness in this Life, or Eternal Glory in the next, independent on the Merits and Passion of Christ Jesus, *(s)* the *Good Works* of a just Man, proceed- *s*] Mat. 16. 27. Cap. 5. 12. Cap. 10. 42. 2 Cor. 5. 10 2 Tim. 4. 8.

proceeding from *Grace* and *Charity*, are *acceptable* to God, ſo far forth, as to be, through his *Goodneſs* and Sacred *Promiſe*, truly *meritorious* of Eternal Life.

Chriſt really preſent in the Sacrament of the *Euchariſt*.

VII. It is an Article of the *Catholick Faith*, That in the moſt Holy Sacrament of the *Euchariſt*, there is truly and really contain'd the (*t*) *Body of* Chriſt, *which was deliver'd for us, and his Blood, which was ſhed for the Remiſſion of ſins*; the ſubſtance of *Bread and Wine* being by the powerful Words of Chriſt *charg'd* into the *ſubſtance* of his Bleſſed Body and Blood, the *Species* or Accidents of *Bread* and *Wine* ſtill remaining. Thus,

[*t*] Mat. 26. 26. Mar. 14. 22. Lu. 22. 19. 1 Cor. 11. 23, &c. cap. 10. 16.

But after a ſupernatural manner.

VIII. Chriſt is not preſent in this Sacrament, according to his *Natural* way of Exiſtence, that is, with extention of parts, in order to place, &c. but after a *ſupernatural* manner, one and the ſame in many places, and whole in every part of the Symbols. This therefore is a real, *ſubſtantial* yet *Sacramental* preſence of Chriſt's Body and Blood, not expos'd to the External Senſes, or obnoxious to Corporal Contingences.

Whole Chriſt in either ſpecies. Hence Communicants under one kind nowiſe depriv'd either of the Body or Bloud of Chriſt.

IX. Neither is the Body of Chriſt in this Holy Sacrament, *ſeperated* from his Blood, or his Blood from his Body, or either of both disjoyn'd from his Soul and Divinity, but all and whole (*u*) *living* Jeſus is *entirely* contain'd under *either* Species; ſo that whoſoever receives under *one kind*, is truly partaker of the *whole* Sacrament, and no wiſe depriv'd *either* of the Body or Blood of Chriſt. True it is,

[*u*] Jo. 6. 48. 50, 51, 57, 58. Acts 2. 42.

Of the Sacrifice of the Maſs.

X. Our Saviour Jeſus Chriſt, left unto us his Body and Blood, under two *diſtinct Species* or Kinds; in doing of which, he inſtituted not only a *Sacrament*, but alſo a *Sacrifice*; (*x*) a *Commemorative Sacrifice* diſtinctly (*y*) *ſhewing* his *Death* or Bloody Paſſion, *until he come*. For as the *Sacrifice of the Croſs* was perform'd by a diſtinct *Effuſion of Blood*, ſo is the ſame Sacrifice *commemorated* in that of the (*z*) *Altar*, by a *diſtinction of the Symbols*. Jeſus therefore is here *given*, not only *to us*, but (*a*) *for us*; and the Church thereby enrich'd with a true, proper, and propitiatory (*b*) Sacrifice, uſually term'd *Maſs*.

[*x*] Luk. 22 19, &c. [*y*] 1 Cor. 11. 26. [*z*] Heb. 13. 10. [*a*] Lu. 22. 19. [*b*] Mal. 1. 11.

Worſhip of Images wrongfuly Impoſed on Catholicks.

XI. *Catholicks* renounce all *Divine Worſhip*, and Adoration of *Images* or *Pictures*. (*c*) *God alone we Worſhip and Adore*; Nevertheleſs we make uſe of Pictures, and place them

[*c*] Luk. 4. 8

Yet there is some Veneration due both to Pictures,

them in (*d*) Churches and Oratories, to reduce our wandring thoughts, and enliven our memories towards *Heavenly things*. And further, we allow a certain *Honour* and *Veneration* to the Picture of Christ, of the Virgin *Mary*, &c. beyond what is due to every *prophane* Figure; not that we believe any *Divinity* of virtue in the Pictures themselves, for which they ought to be Honour'd, but because the Honour given to Pictures is refer'd to the *Prototype*, or things represented. In like manner,

And other sacred things.

XII. There is a kind of Honour and Veneration respectively due to the *Bible*, to the *Cross*, to the Name of *Jesus*, to *Churches*, to the *Sacraments*, &c. as (*e*) things peculiarly appertaining to God; also to the (*f*) *glorify'd* Saints in Heaven, as Domestick Friends of God; yea, (*g*) to *Kings*, *Magistrates*, and *Superiours* on Earth, as the *Vicegerents* of God, to whom Honour is due, Honour may be *given*, without any Derogation to the Majesty of God, or that *Divine Worship* appropriate to him. Furthermore,

Prayers to Saints lawful.

XIII. *Catholicks* believe, That the Blessed Saints in Heaven repleniſh'd with Charity, (*h*) *pray* for us their *fellow-members* here on Earth; that they (*i*) *Rejoyce at our conversion*; that seeing God, they (*k*) *see and know in him* all things suitable to their *happy state*; but God is inclinable to hear their *Requests* made in our behalf, (*l*) and for their sakes grants us many favours; That therefore it is good and profitable to *Desire* their *Intercession*; And that this manner of *Invocation* is no more injurious to Christ our *Mediator*, or *superabundant* in it self, than it is for one Christian to beg the *prayers* and *assistance* of (*m*) *another* in this World. Notwithstanding all which, *Catholicks* are taught so to relie on the *prayers of Others*, as to neglect their own (*n*) *Duty* to *God*; in *Imploring* his *Divine mercy* and *Goodness*, (*o*) in *mortifying* the *Deeds of the flesh*; in (*p*) *Despising the World*; in *loving and* (*q*) *serving God and their Neighbour*; in *following the footsteps of Christ our Lord*, who is the (*r*) *Way*, the *Truth*, and the *Life*: to whom be Honour and Glory for ever and ever, *Amen.*

Yet so as not to neglect our Duties.

d] Ex. 25. 18. 1 Kin. 6. 35. Luke 3. 22. Num. 21. 8 Acts 5. 15.

e] Jos. 7. 6. Exod. 3. 5. Psal. 99. 5. Phil. 2. 10. Luk. 3. 16. Act. 19. 12.

f] Jo. 12. 26.

g] 1 Pet. 2. 17. Rom. 13. 7.

h] Rev. 5. 8.

i] Lu. 15. 7.

k] 1 Cor. 13. 12.

l] Ex. 32. 13 2 Chron. 6. 42.

m] Romans 15. 30.

n] Jam. 2. 17. 36. &c.

o] Rom. 13 14.

p] Ro. 12. 2.

q] Gal. 5. 6.

r] Joh. 14. 6

FINIS.

63360